

40
FROM THE LIBRARY OF

REV. LOUIS FITZGERALD BENSON, D. D.

BEQUEATHED BY HIM TO

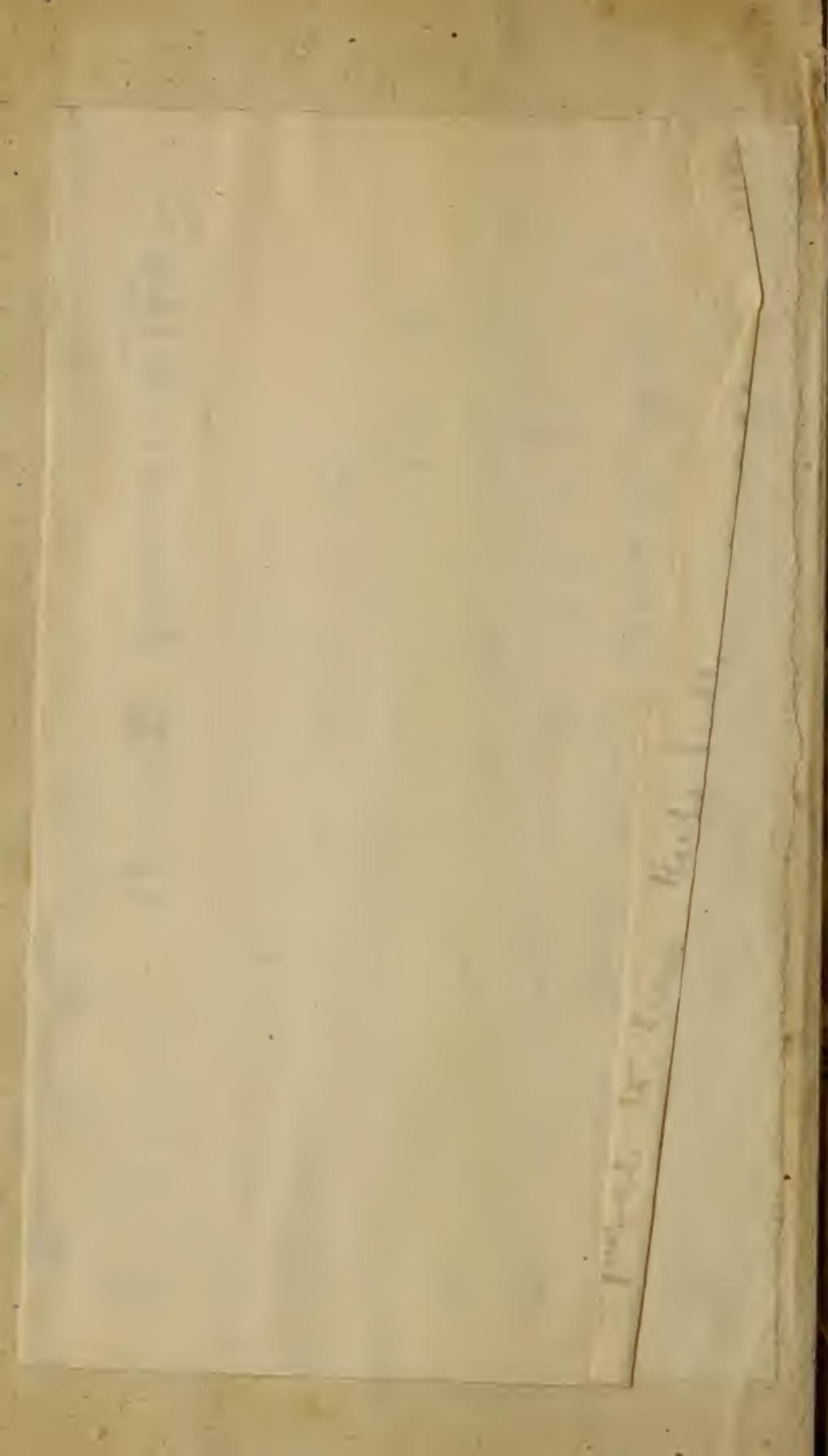
THE LIBRARY OF

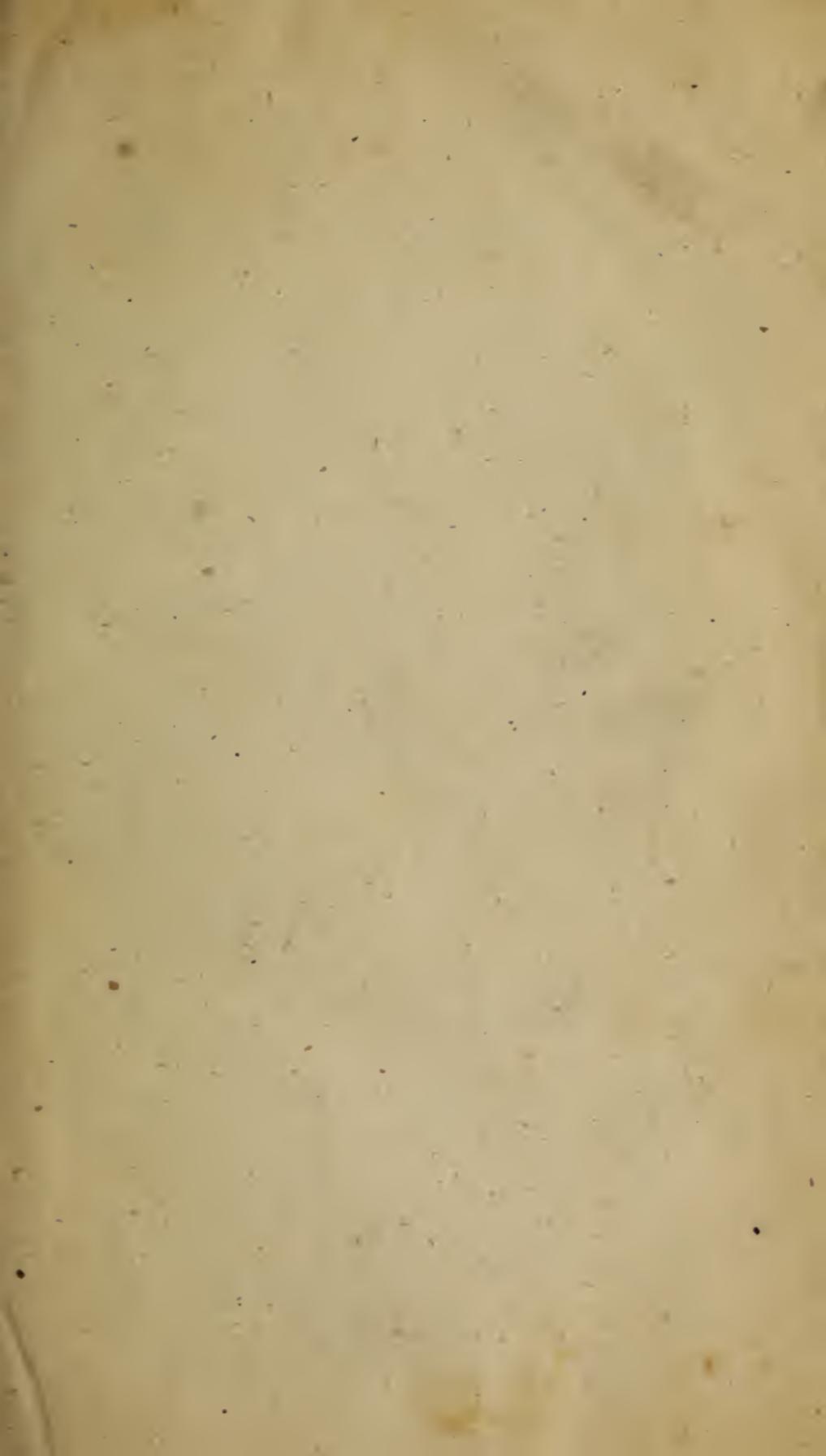
PRINCETON THEOLOGICAL SEMINARY

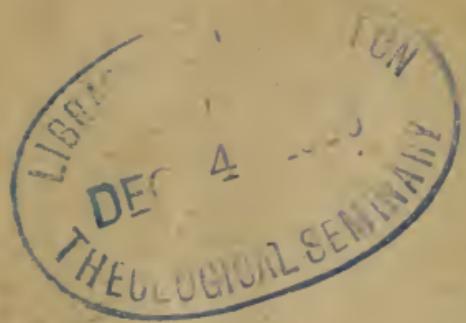
SCB
4315

520 on side of 1000
of 1000 in future
English Library. Eng 12

b. 249
it was Dept Library of 1000
in number do







THE
Bréach Repaired
in God's Worship:

O R,

Singing of Psalms, Hymns,
and Spiritual Songs, proved to be
an Holy Ordinance of JESUS CHRIST.

With an Answer to all Objections.

AS ALSO,

An Examination of Mr. ISAAC MARLOW'S
two Papers, one called, *A Discourse
against Singing, &c.* the other *An
Appendix.* Wherein his Arguments and
Cavils are detected and refuted.

By BENJAMIN KEACH, Preacher of
God's Word, and Pastor of the Church
of Christ meeting on *Horselydown,
Southwark.*

Job 6. 25. *How forcible are right words ! but what
doth your arguing reprove ?*

Isa. 52. 8. *Thy Watchmen shall lift up the Voice, with
the Voice together shall they sing.*

London, Printed for the Author, and sold by John
Hancock in Castle-Alley on the West side of the
Royal-Exchange, and by the Author at his House
near *Horselydown in Southwark.* 1691.

Българска Речник
и География

о

закупи **Хан** във **България** със
заповед да се изпълни във **София**
и да се изпълни във **София**
и да се изпълни във **София**

и **София**

и **София** и **София** и **София** и **София**
и **София** и **София** и **София** и **София**
и **София** и **София** и **София** и **София**
и **София** и **София** и **София** и **София**

и **София** и **София** и **София** и **София**
и **София** и **София** и **София** и **София**
и **София** и **София** и **София** и **София**

и **София**

и **София** и **София** и **София** и **София**
и **София** и **София** и **София** и **София**
и **София** и **София** и **София** и **София**

и **София** и **София** и **София** и **София**
и **София** и **София** и **София** и **София**
и **София** и **София** и **София** и **София**

THE
EPISTLE DEDICATORY
TO ALL THE
Baptized Congregations
In *England and Wales*,

*Who are in God the Father, and in our
Lord Jesus Christ, Grace, Mercy and
Peace be multiplied.*

*Particularly to the Church of Christ,
meeting on Horslydown.*

Holy and Beloved,

IT cannot but rejoice my Soul, when I consider of the exceeding Grace and abounding Goodness of the Holy God towards you his poor and despised Church and People, in respect of that clear Discovery he hath given you of most of the glorious Truths of the Gospel, and of the true Apostolical Faith and Practice thereof. You

have not made Men, General Councils, nor Synods, your Rule, but God's Holy Word : your Constitution, Faith, and Discipline, is directly according to the Primitive Pattern ; God hath made you (in a most eminent manner) to be *the Builders of the old Wastes, and Raisers up of the former Desolations, and Repairers of the waste Cities, the Desolations of many Generations*, Isa. 61. 4.

You have laboured to sever the Gold from the Dross, and to build with proper and fit Gospel-Meterials, *viz.* Spiritual and Living Stones, well hewed and squared by the Hammer of God's Word and Spirit, and will not take one Stone of Babylon for a Corner ; you will go forth (as far as you have received Light) by the Footsteps of the Flock, and feed your Kids beside the Shepherds Tents, Cant. 1. 8.

And God of a small People hath graciously made you a Multitude ; you have been helped, and so born up by everlasting Arms, that you have held fast your Holy Profession in the Day of Trial, and exposed all that you have had in the World to spoil and loss, for the sake of Jesus Christ, when many turned their Backs, and exposed the Holy Name of God to Reproach ; and to our further Joy, many of you have of late, more especially in your General Assemblies, shewed your great Zeal for the Name of God, and Care of his Church, in a more than usual manner ; and particularly you have endeavoured to

to revive our hopes, for the continuation of a faithful and laborious Ministry for the time to come, by striving to promote such Learning and Studies as God's Word directs to; and not require (like *Israel's* Task-Masters) poor Ministers, as I may so say, to make Brick and allow them no Straw; but you do now more fully see that Gospel-Ministers ought to have a Gospel-Maintenance; even such as God hath ordained; that so they might not be intangled with the Affairs of this Life, but wholly give themselves up to that great Work they are called to. Go on and prosper, *Holy and Beloved*, Let not your Hands be weak, nor Satan obstruct or hinder so hopeful a Beginning; let it appear you do love Jesus Christ more than Father or Mother, more than Son or Daughter; and labour to reform what is amiss as to those great Evils that abound too much in the Churches of the Saints, tho I hope not so much amongst you as among some others, particularly in respect of Pride and Covetousness, or that base Worldly and Earthly Spirit that is the Bane of Religion, and makes the Lord's People of so ill a favour in the World; let your Lives declare whose you are, and to what Countrey you belong; and as you have a good Doctrine, so labour for a suitable Conversation; and then, Brethren, what can or will be wanting to make you compleat in the whole Will of God? Truly, according to my small Light, I know

not, unless it be a restoration of this lost and neglected Ordinance of Singing Psalms, Hymns and Spiritual Songs, which I fear, and partly understand, some of you want light in. I have therefore made bold to dedicate this small Treatise to you all, hoping you will take it from me in good part, and well weigh what is here said, before you judg and condemn it for an Errour.

I am afraid of some old Prejudice some of you have taken against this Sacred Truth of the Gospel (for so I must call it); you can't think you have as yet come to a full attainment, or are already perfect in Knowledg. Besides, I hear you generally own Singing of Psalms, &c. an Ordinance of God; and indeed I cannot see how any, who own the Bible and New Tastament of Christ to be their Rule, can deny it. Why then, consider whether you have this Ordinance at all, or can be said to sing in any proper Sense: Certainly many of you are wholly without it, as will I hope appear fully, if you read this Treatise quite through impartially. Can it be thought the Churches should be enjoined by the Holy Ghost to sing Psalms and Hymns, and yet there's no coming at the practise of it without an extraordinary Spirit, or miraculous Gists?

I have been provoked by our Brother, who wrote against Singing, to set Pen to Paper, and not only by him and his Book, but I have been induced by Multitudes, for several

ral Months, to give him an Answer, so that I hope you will not be offended with me in what I have done. I have much Peace in the doing of it; and truly, Brethren, the loss of this Ordinance doth, I am afraid, more obstruct the increase of our Churches than many are aware of. What a Multitude are convinced of Christ's true Baptism, and yet refuse to have Communion with our Churches when baptized, because they say, if they should, they must lose this Ordinance of Singing, which they have an equal Esteem for: And how doth it open the Mouths of our Godly Brethren of other Perswasions, to speak against us, for being so zealous for one Gospel-Ordinance, and so careless about another, that very few Christians, who have had the greatest Light, Zeal and Piety in any Age of the Church, ever doubted of? It grieves me to think there should be a Breach made in God's Worship among you, to whom God hath given so much Light in other Cases. And, O that what is here said, might through the Blessing of God prove a Means to repair it.

In a Word, Singing is enjoyned; Some thing it is: If we have it not (but 'tis with you) we would willingly know what your Singing is, or what you call Singing: For we do say and testify, we believe you are wholly without Singing in any proper Sense at all. The Lord give us Moderation; don't let us be bitter one against another.

I shall beg a part in your Prayers, and intreat you to look over what Weakness you may see in this small Tract, for I am, you know, but a Babe in Christ's School, and know but in part.

And now to you, my Beloved Brethren and Sisters, (who meet on *Horselydown*) whom I hope I may say are my Joy and my Crown, whose Souls are most dear to me, and whom I can say I truly love and long after; it rejoices my Spirit to see how generally you are inlightned into this Gospel-Duty; but 'tis no small grief to me to see (since the Church in such a solemn manner agreed to sing the Praises of God on the Lord's Day) to find some of you so much offended; I am perswaded 'tis for want of Consideration, for you have no new thing brought in among you. Hath not the Church sung at breaking of Bread always for 16 or 18 Years last past, and could not, nor would omit it in the time of the late Persecution? And have not many of the honest Hearers (who have stayed to see that Holy Administration) sung with you, at that time, and yet none of you ever signified the least trouble? And have we not for this 12 or 14 Years sung in *mixt Assemblies*, on *Days of Thanksgiving*, and never any offended at it, as ever I heard? What is done more now? 'tis only practised oftner: and sure if it be God's Ordinance, the often practising of it, by such who find their

their Hearts draw out so to do, cannot be sinful.

And on that Solemn Day, when the Church would have it put up, to see how the Members stood affected about Singing, almost every ones Hand was up for it, or to give Liberty to the Church at such times to sing. And when put up in the Negative, but about 5 or 6 at most (as I remember) were against it. Did any one of you, at that time say, if we did proceed to sing at such times, you could not have Communion with us? which if you had, I perceive the Church, nay every one of us who had born our Burden for many Years, would have born it a little longer? Besides, did not the Church agree to sing only after Sermon, and when Prayer was ended? And if those few Brethren and Sisters who were not satisfied, could not stay whilst we sung, they might freely go forth, and we would not be offended with them; so far was the Church, or my self, from imposing on the Consciences of any. But is it not hard that some of us should so long be laid under a Burden, when the Church generally was against Singing at that time, and you cannot bear it now it is come to be your Lot? I am afraid the noise of these things are misrepresented abroad, and therefore I thought it might not be amiss to rectify Mistakes in you, or any other Brethren. The matter of Difference that is at present between the Church and some few of our dear and beloved

ved Brethren and Sisters, is not about Singing it self, nor singing with others, for that has been all along the practise of the Church for many Years (as before I hinted) but only about singing on the Lords Day, unless it be one Member, except the Judgments of any other are lately changed.

But my Brethren will, I hope, seriously consider of the Matter, and labour after that Christian Love, Tenderness and Forbearance the Gospel calls for. We are exhorted *to bear one anothers Burdens, and so to fulfil the Law of Christ.* For the Lord's sake let us not fall out by the way, and lay things grievous on one anothers Spirits ; for we are not Lords over one anothers Faith, but Helpers of each others Joy. O my Brethren, pray let us all watch against Satan, and *strive to keep the Unity of the Spirit in the Bond of Peace.* I must confess, divers of you did much desire me to answer Mr. Marlow's Book before this time, but I hope you will excuse my neglect, for some of you know the occasion of it ; 'tis done now, and in the fear of God recommended to your perusal. And O that the Lord would be pleased to bless it to your Satisfaction, then shall I have cause to praise the Lord that I undertook the Work. I can say you lie near my Heart, and I would do any thing I am capable of to promote Truth and Peace amongst our selves, and in all the Churches of Christ.

If any of you should say, How can we be satisfied to have Communion with the Church, when we believe 'tis an Innovation? (that's a hard word.) Are you Infallible? Is there not ground for you to fear you are mistaken, or to think in the least 'tis a doubtful case, since so much is to be said for it, and has been so generally received from the beginning by most enlightened Saints, and you your selves with the Church for so long a time been in the Practice of it at other times?

Besides, can you find any ground from God's Word, that will warrant you to separate your selves from the Church upon this account? and also may not the same or like Scruple rise in our Spirits against having Communion with you, who we believe lie short of a plain Gospel-Ordinance, and so, through want of light, diminish from God's Word, as you say we add thereto by doing of it? But far be it from us to have a thought to act that way towards any of you. Moreover, will not such a practice, of a Separation from the Church upon this account, justify other Godly Christians, who are Members of such Churches who do not sing, (that are convinced as well as we it is their Duty) to separate from those Congregations, to joyn with such Churches as are in this practice? Doubtless that Door that will let you out.

of

of this Church, will let others out of those Churches, (I mentioned before) and there are not a few such in this City. There is one thing I think good to note here, to prevent any mistake, that tho I call Preaching a moral Duty, yet to preach the Gospel only, appertains to such whom God particularly hath gifted for that Work, and who have a lawful call to it.

I shall conclude with the words of the Holy Apostle, *Finally, Brethren, farewell: be Perfect, be of good Comfort be of one Mind, live in Love and Peace, and the God of Love and Peace shall be with you.* 2 Cor. 13. 11.

Which is the Prayer of him

From my House
near Horsely-
down, South-
wark, April
3d 1691.

Who is,

Your unworthy Brother,

fellow Servant,

and poor Labourer

in God's Harvest,

B. Keach.

The Contents of the chief Things contained in the insuing Treatise.

WHat it is to sing, Page 5.

That there can be no proper Singing without the Voice, pag. 6.

'Tis not simple Heart-joy, or inward rejoicing without the Voice, p. 7.

A Metaphorical Singing mentioned in Scripture, p. 7.

No mental Singing, as there is no mental praying, p. 12.

The Essence of Singing no more in the Heart or Spirit, than the Essence of Preaching, &c. p. 14.

Singing is a musical melodious Modulation, or tuning of the Voice, p. 15.

'Tis not praising of God in Prayer, p. 16.

Wherein Singing and other praises of God differ, p. 16, 17.

Several distinct Noises of the Tongue, or bodily Organ, p. 19, 20.

They that sing not with the Voice, sing not at all, p. 21.

Singing the Praises of God, proved our Duty from the Antiquity of that Practice, of the Angels singing at God's bringing forth the first visible Creation. The Angels sung also at the bringing in the second Creation, or Work of Redemption, p. 22, 23, 24.

Singing an Act of the Voice, and also an Act of God's Worship, p. 24.

The Devil a great Enemy to the singing of God's Praise.

Hosannas sung to Christ, p. 25, 26.

An Argument to prove Singing part of God's Worship, p. 27.

Singing a Moral Duty, proved by four Demonstrations, p. 30, to p. 40.

An Argument to prove it our Duty to sing Praise to God, taken from its being a part of Natural Religion, p. 41.

Singing our Duty, from the Practice of God's People before the Law, under the Law, and under the Gospel, p. 41, to p. 45.

Singing

THE CONTENTS.

Singing of Psalms, &c. our Duty, proved from Scripture-Precepts, p. 45, to p. 52.

Singing under the Law with Instruments of Musick typical, p. 53.

Singing the Praises of God proved to be our Duty, because instituted under the Gospel, and enjoyned on the Churches, p. 54, to p. 56.

An Argument from thence, p. 59.

Obj. We cannot tell how to come at Singing, answered, p. 85.

Singing God's Praises, &c. confirmed by a Miracle, as other Gospel-Ordinances were, p. 60.

Obj. Singing was done by an extraordinary Gift, therefore we must not sing now; answered, p. 62, 146, 147.

The direful Consequents of such an Assertion, p. 63.

An Argument drawn from the extraordinary Gift in the Apostolical Church, in bringing in a Psalm, &c. p. 64, 65.

Proving Singing of Psalms our Duty, from the Practice of the Churches next after the Apostles Times, p. 65, 66, 67.

Shewing the form or manner of singing, and that it ought to be with united Voices, p. 70, 71, 72.

Singing together with united Voices, proved from the Practice of the Saints under the Old Testament, p. 74, 75.

Proving Singing together in publick Worship our Duty, from Scripture-Prophecies that relate to Gospel-days, p. 75, 76, 77, 78, 79, 80.

Proving 'tis our Duty to sing God's Praises with united Voices, from the great Noise singing in the Scripture is said to make, p. 83.

Four Sylogistical Arguments to prove singing together with united Voices, the true manner of performance of this Duty, p. 85, 86, 87, 89.

Shewing what Matter it is we should sing; that the Matter in general must be the Word of Christ. What is meant by Psalms, Hymns, and spiritual Songs, p. 90.

Ephes. 5. 19. Col. 3. 16. distinctly opened, p. 91, 92, 93, 94.

Other Hymns may be sung besides David's Psalms, p. 95, 96, 97, 98. & p. 154, 160, 161.

Shewing who ought to sing God's Praises, and that the whole Church ought so to do, p. 100.

Obj.

The Contents.

Obj. What ground to sing before or after Sermon, Answered, pag. 102.

Obj. What ground for the Church to sing with Unbelievers, Answered, p. 105, 106, 107, 108, 120.

Mr. Marlow's Book examined, and answered, p. 111.

No Apostacy, or going back to sing God's Praises, p. 112.

Speaking and Admonishing one another in Psalms, &c. what, plainly opened, p. 113, 114.

The speaking to our selves in Psalms, Ephes. 5. 19, and Admonishing one another in Psalms, means one and the same thing, p. 114, 115.

Paul speaks not to Ministers in those words, but to the whole Church, p. 117, 118.

The folly of Mr. Marlow laid open, about what he speaks of the Essence of Singing, p. 122.

His Notion about the Essence of Singing, &c. tends to destroy all External Duties and Ordinances, p. 123, 124.

It confirms Quakerism, and their Silent Meetings, p. 125, 126.

Obj. No Institution for Singing till David's Time, Answered, p. 127, 128.

Obj. Singing of David's Psalms only suited to Levitical Ceremonies and Temple Worship, answered, p. 129, 130.

Objections about the Matter of David's Psalms, Answered, p. 131.

Mr. Marlow's Objections and Cavils against precomposed Hymns, Answered, p. 134, 135.

Like Rule for precomposed Spiritual Hymns out of God's Word, as for precomposed Sermons, largely proved, p. 136, 137.

Obj. Women must not speak in the Church, therefore must not sing in the Church, Answered, p. 139, 140, 141.

Obj. 1 Cor. 14.20, to 34. about an extraordinary Gift to sing, Answered, p. 142, 143, 144.

What meant by Winter, and time of the singing of Birds, Cant. 2. opened, p. 147, 148.

Obj. Singing in the Temple by an Extraordinary Gift, Answered, p. 146, 147.

Mr. Marlow's Reply to Isa. 52. 8. about the Watchmen singing together, Answered, p. 149, 150.

The Contents.

The Antitype of Solomon's Temple, not the Church in the 1000 Years Reign, p. 150.

Mr. Marlow's Reply to Christ's singing an Hymn with his Disciples, p. 151.

His Objections from Acts 4. 24. Answered.

Dr. Du-Veil's sense of the Greek word Hymnos, p. 151.

Mr. Marlow's Reply to Paul and Silas's singing, Answered, p. 153.

Obj. Moses's Song by Inspiration, Answered, p. 160.

Obj. Prayer under the Law, differs from Prayer under the Gospel, and so singing differs also. There were Shadows and Legal Rites used in them then, largely Answered, p. 162, 163.

Jewish Temple-Worship, Jewish Day of Worship, Jewish Musick in Worship, the Levites Maintenance, all Legal Rites and Shadows, yet to meet together to worship God; a time of Worship; a Maintenance for Gospel-Ministers, and Singing, all moral and perpetual Duties. p. 165, 166, 167, 168.

Obj. A greater Measure of the Spirit required to sing than to pray, answered p. 170, 171.

Obj. None must sing but such who are Merry, or have an extraordinary cause so to do, Answered, p. 172.

Obj. No Command to sing in Publick Worship, again answered, p. 173.

As much Rule to sing before and after Sermons, as to pray at those times, proved, p. 173.

The Cause of the Decays in Churches, what, p. 176.

Obj. Precomposed Forms Carnal, Answered, p. 177.

As much ground to object against precomposed Sermons, p. 179.

Obj. David's Psalms, the Original not in Metre, Answered, p. 180.

The dangerousness of Mr. Marlow's Cavils about the Form and Manner of performing Ordinances, opened, p. 181, 182.

Singing, a piece of Art, Answered, p. 183.

Obj. The Gift for Singing not continued in the Church, Answered, p. 185.

Mr. Marlow's unchristian Conclusion of his Book, answered, with Reflections thereupon. p. 186, 187.

Singing

The Contents.

Singing God's Praises, an Universal Duty, done by all sorts of Men at all times, in Affliction, and at Martyrdom,
p. 189, 190.

The Use and excellent Profit of singing God's Praises,
p. 190, 191, 192.

The Contents of our Answer to Mr. Marlow's Appendix.

Other ways to praise God, than by singing of his Praises,
yet that is one way notwithstanding, pag. 16.

Dr. Owen is cited by Mr. Marlow to no purpose for his Cause, p. 17.

The direct and primary signification of Hymns, is to sing, or they sung, p. 18, 19, 20.

Obj. Singing in the Primitive Days, was by a special Gift, Answered again, pag. 21, 25, 26, 27.

Mr. Marlow has a bad Cause to plead, appears by the Mediums he uses, shewed in five things, p. 22, 23, 24.

Inward Joy, Peace, &c. not the Fruit of the special Gifts, but of the Graces of the Spirit, p. 25, 26.

Fillings of the Spirit necessary for Saints in discharge of all Duties, p. 29.

Mr. Marlow's Arguing dangerous, proved by one Argument, p. 31.

Obj. Women must not sing in the Church, because they must not speak in the Church, again answered, p. 32, 33, 34, 35.

Women may speak several ways in the Church, and sing too, p. 33.

Not for women to speak in the Church, it is not to usurp Authority over the Man.

Singing not Teaching, tho a Teaching in it, p. 34.

Women allowed to prophesy in the Church, p. 35.

What Teaching is in Singing. How all may be said to teach, and yet all Hearers too, p. 37, 38.

The Contents.

Mr. Marlow confounds Singing and Preaching together one while, and Prayer and Singing at another, p. 38.

Mr. Marlow's Singing in the 1000 Years Reign examined. And what Precepts the Saints shall have to sing then, that do not impower us to sing now? p. 38, 39.

Every word of a Sermon may be premeditated by the Spirit, and yet be Spiritual, and so may Hymns too, p. 40.

What Mr. Marlow says may lay Men under Temptation not to pray at all for want of a Gift, p. 41, 42.

If we must not sing who have not a full assurance of God's Love, we must not also rejoice in God, p. 42, 43.

We are come to such a Perfection of Divine Worship, as to know what God's Ordinances are, p. 45.

One Note more worth observing, on Eph. 5. 19. Col. 3. 16. p. 44.

Oij. How shall we sing the Lord's Song in a strange Land, answered, p. 45, 46.

Singing a Moral Duty, and more acceptable to God than Sacrifice, or Mosaical Rites, p. 44, 45.

The genuine and proper Signification of the word Hymnos, and Mr. M's Citation of Dr. Owen, examined by another Hand, p. 48.

Other Authors upon that Greek word examined, and his Mistakes about it detected, p. 49, 50. to the end.

Reader, before you read, you are desired to correct these Faults that have escaped the Press.

Page 27. last line, blot out, as the Hebrew word signifies. P. 33. l. 22. for in, r. to P. 64. l. 19. for with Miracles, Gifts, r. miraculous Gifts.

Appendix, Pag: 19. lin. 32. r. Is the Greek word there be hymned?

The Introduction.

IT cannot but be lamented to see what Temptations many Men have been laid under, by the great Enemy of Truth, in every Age of the World, in their fierce opposition against one or another blessed Ordinance and Institution of Jesus Christ ; and this not only by bad Men, but also by Men fearing God : All which, no doubt, arises, either from their Ignorance, or else from that Prejudice there is in their Hearts against it ; from a fond Conceit that it can't be a Truth of Christ, because they never looked upon it so to be, (nor some wiser than they) ; nor are they willing to believe it to be a Truth, since some (who have not such Light and Knowledg in other blessed Truths) do practise it : as if, because some Men, who hold and maintain some gross Errors and Falsities, can hold and practise no Truths at all ; whereas 'tis evident, the Church of *Rome*, which is *Mystical Babylon*, are found in the Doctrine of the Trinity, as far as I can gather, and possibly in some other Points also : For they believe the Resurrection of the Body, and the Eternal Judgment, and that Christ died without the Gate of *Jerusalem* : but I am afraid

fraid some Men have a Fancy they know all the whole Mind of Christ, and that they need not be taught any other Truths, than those which they have received: notwithstanding can't but know, the Church is but newly come out of the Wilderness, or Popish Darkness; and not so fully neither, as to be as clear as the Sun, as in due time she shall.

Reformation, 'tis evident, is a hard and difficult Work, and ever was; 'tis no easy thing to restore lost Ordinances, I mean, such as have for many Years been neglected, and strangely corrupted, through that Antichristian Darkness that hath for so many Ages and Generations overspread the Earth, which is manifest in respect of Baptism, and Imposition of Hands upon Baptized Believers (as such.) One would even stand and wonder to see how many godly, learned, and good Men, should be so dark as to maintain, and that resolutely too, that corrupt Practice of *Pedo-Baptism*, (or rather *Rantism*) considering it hath not the least footing in the Word of God, but is so directly contrary to the Nature and Constitution of a Gospel-Church, and Administration of New-Testament-Ordinances. But let not those of our own Perswasion much longer wonder at this, since some of them seem as blind and dark in another Blessed Truth, and Sacred Ordinance of the ever glorious God, that hardly was ever opposed as by them; but hath been generally owned in every Age of the Church, and that by the most godly

godly and enlightened Christians from the beginning of the World till of late days ; and not now neither, but by some People of the Baptized Way, and others who are against all Ordinances. I must confess no Man (through the Grace of God) can be better satisfied touching the Truth of Baptism, as practised by my Brethren, than I am, and of the true Order and Constitution of our Churches, and soundness of their Faith in all the Fundamentals of Religion ; yet do I not think we have arrived to such a perfection of Knowledge of all practical Truths, that we need not enquire after any thing which we may not yet have understanding in.

I must confess, (as one observes) that the great Design of Satan is, and always was, to put a Cheat upon God's People, as well as to hold the World in Blindness and Wickedness ; by the one (saith he) Satan holds Men in a state of Impenitency, and by the other he deludes Christians to neglect their Duties, and to obstruct their own Comfort and Priviledg. He acts as well in the shape of an *Angel of Light*, as of a *Prince of Darkness*, stirring up vain Scruples and Objections, especially in the Minds of weak Christians, and filthy Imaginations in those who have not yet turned to God.

I must confess, I my self, when first God enlightened me into his Truth, was an opposer of this Sacred Ordinance ; but it was not for want of Ignorance, and partly through Preju-

dice, perhaps to such who I esteem, and ever looked upon since that time, a corrupt People, and false in their Church-Constitution, and polluted with humane Innovation, or Inventions of Men: the abuse of an Ordinance is subject to raise Mens Spirits to a dislike of the thing it self.

But, blessed be God, I have, for near twenty Years last past, been fully convinced of the Truth of the Ordinance I now contend for, and have an equal esteem for it, (through Grace) as I have for any other Truth, knowing *every Word of God is pure*; and have found no little comfort in the practice of it, publickly in the Church, and in private also.

And that all may see upon what Authority we have received, and do practise this Ordinance of singing of *Psalms*, and *Hymns*, and *Spiritual Songs*, I have wrote this Treatise; and do hope, with the Blessing of God, it may tend to establish such who own it to be an Ordinance of Christ, and convince others, who either oppose it, or through want of Light, live in the neglect of it.

Singing

Singing of Psalms, Hymns, and Spiritual Songs, an Holy Ordinance of Je- sus Christ.

C H A P. I.

*Wherein it is shewed, what Singing is,
or what it is to sing, or what the
Word doth import.*

IT may seem strange to some wise and learned Men, that I begin here; possibly they will say, there is no need to speak a word about this, for all the World are agreed in the Case; all know what it is to sing, as well as they know what it is to speak. Though this be true, yet I find a necessity to open this Act of the Bodily Organ, as will appear by what follows; for some Men, it seems, are so confounded in their Thoughts, that they do not know what Singing is, but think there may be

a Singing without the Tongue, taking the word [Melody in the Heart] to be all the Singing the Holy Ghost exhorts to in the New Testament ; and so would have us believe there is a mental Singing, as well as mental Praying ; nay, which is worse, would wholly exclude all other Singing besides that, which is very hard ; if they should do so by Prayer, it would strangely amuse all good People, *viz.* that we must have nothing but Heart-Prayer, without a Voice. Others say, that one Person may be the Mouth in Singing, as well as in Praying ; and so a multitude may be said to sing with him, though there is none sings but that single Man, as in Prayer. A third sort there be, I find, who conclude Singing is wholly comprehended in the Ordinance of Prayer, and from hence please themselves that they do sing, when in Prayer they give Thanks to God, or praise God. But very remarkable it is to see how these Men are confounded by this last Assertion, in respect of one Objection they bring against Singing.

Object. What will you sing your Prayers ? you may as well go to Common-Prayer, &c.

Thus I have heard one or two worthy Men speak, not long since : Why, truly Brethren, it appears you do sing your Prayers, nay, and that always too when you pray ; for I am persuaded you never pray to God for what you want, but you see cause to praise him for what you have received. All that ever wrote of

Prayer,

Prayer, that I have met with, do jointly agree, that prailing of God, or giving of Thanks, is one part or branch of Prayer, and that part, it appears in your opinion, you sing. And if this be so, pray allow us to sing some Prayers too, and do not charge us with Common-Prayer, unless *David's Psalms* be a *Common-Prayer-Book*: And then it will appear that *Common-Prayer* is of Divine Institution; may, and enjoyned on the Churches too in the New Testament; for we know no Psalms, I mean called so in God's Word, but the Book of Psalms, or Psalms of *David*.

Now these things being considered, I shall shew you what it is to sing, and so remove these Cavils and Mistakes about it.

I shall not in this Chapter shew you what 'tis to sing *with the Spirit*, or *with Grace in the Heart*, that respects the right performance of singing, but what it is to sing in our common Acceptation, and in Scripture too.

First, It may not be unnecessary to consider of those several distinct and internal Acts of the Mind and Heart of a Man.

Secondly, Of those external Acts of the Tongue of a Man.

1. To *think*, *muse*, or meditate, is an internal Act of the Mind, wherein the Excellency of the Soul is discovered unto a Man's own self; as *David* saith, *I am fearfully and wonderfully made, and that my Soul knoweth right-well*, *Psal. 139. 14.* The Soul has its divers Passions,

as *Fear, Anger, &c.* there lie the Desires ; Sense of Want or Fulness ; 'tis the Seat of Joy and Sorrow. But yet nevertheless there are several Acts that the Soul can't do without the bodily Organ ; 'tis capable of praying, or to joyn with others in Prayer, without the Tongue ; because there are the Desires (as I said before) and God hears and knows the Groans, Sighs, and earnest Desires of the Soul, as well as if they were expressed by words, yet ought the Tongue to be employed in that Service notwithstanding ; and not only for the sake of others who are to joyn in with them in those fervent breathings a Man may put up to God, but it may be expedient when a Man is alone verbally to express his Desires to the Lord, for several reasons, which I shall not mention here, it being not to our present busines : Yet nevertheless the Soul without the Tongue *can't preach* God's Word, can't dispute for it, &c. nor do many other things ; neither can the Soul, I say, be said to sing in a proper sense without the Tongue. True, there is a Metaphorical Singing spoken of in the Scripture, so by a *Metonymie* the Trees of the Wood, and Mountains, and Fields are said to sing ; and thus, in an improper Sense, the Heart may be said to sing, when it only rejoices in God. Many proper Acts of Men are often in the Scripture ascribed to Vegetables and Animal Creatures, and many proper Acts of Men are attributed to God.

Fire and Hail, Snow and Vapours, Mountains and all Hills, fruitful Trees and Cedars, Beasts and all Cattel, creeping things, and flying Fowl are exhorted to sing and praise God, Psal. 148. 8, 9, 10. which all know they cannot truly and in a proper sense be said to do.

“ ‘Tis frequent (as Mr. Caryl observes) in Scripture to attribute Acts of Life to Lifeless Creatures, and Acts of Reason to those which have no Sense; the Earth is said to mourn, Isa. 33. 9. the Trees of the Forest, as the Hills and the Valleys, are said to rejoice, Isa. 65. 12. 13. the Birds praise God, saith he, by their singing, and the Stars by their shining. *Caryl on Job*, chap. 38. 7.

Now in like manner, if there be any such sort or kind of singing as these Men plead for, *viz.* a mental singing, *i. e.* a Heart-singing without the Tongue, mentioned in Scripture, (tho I must confess I know none) yet it could be no more a proper singing, than the Blood of *Abel*, which is said to speak, is a proper speaking: so that if they could shew us in any place of God’s Word, where any Godly Man is said to sing, and yet his Voice was not heard, it would signify nothing to their purpose in turning all singing unto Heart-Melody, or inward rejoicing only, without the Tongue expressing of it musically, or in a melodious manner; for this is just to destroy the Propriety of different Actions and Things said to be done. As to the other Objection, take what Mr. Sidenham,

ham, in his Treatise of Singing, saith in Answer to this Objection, pag. 208.

Obj. But if one say (saith he) when one prays all may be said to pray, tho they do but consent, it may be so in singing of Psalms, &c.

Answe. " It is answered, saith he, All Ordinances must be considered according to their proper nature ; some Ordinances are so to be administered, as that only one at once can perform it, as publick Prayer and Preaching, and yet there must be a distinction even in these ; my Silence in Prayer ought to be when I pray with another, and yet I may be said to pray as well as he, which is the mouth of the whole, because my Heart is with him in the same Petitions, and my Desires go equally with him : but in Preaching, where Silence must be likewise from the nature of the Ordinance; yet, tho I consent fully with the Matter, and agree in all that is said with never so much Affection, yet I can't be said to preach, but only he that speaketh preaches. So now as to Singing, there is a difference likewise of another Consideration, if only one sing, none else can be said to sing, tho they joyn with the Matter and agree to it in their Hearts ; for it is an outward Act, and terminated in the Person that performs it : And tho in my silent Conjunction, I may readily praise God, yet I can in no sense be properly said to sing with others, without I do use my Voice and bodily Organs as they do :

“ do. This Consideration, saith he, may give light
 “ to Men that mind the nature and distinction
 “ of Ordinances in their Administrations; that
 “ which is the Confusion of other Ordinances,
 “ is the Beauty of this; for two to preach or
 “ pray together at the same time and place, were
 “ the greatest Confusion imaginable; but for
 “ an hundred to sing together, is most harmo-
 “ nious and pleasant, so far from the breach of
 “ Order, that Harmony is most discovered by
 “ it. So far Mr. *Sidenham*.

I hope our Brethren do not think there is Confusion in Heaven, where the Heavenly Host with one Voice celebrate the Praises of God by singing to him.

2. Further, to prove that Singing properly can't be done without the Voice, it is material to observe the Hebrew word יְתַנוּ קֹלְ P^{sal.} 104. 12. where our Dictionaries, as well as our Annotators on the Bible, shew it signifies *giving a Voice*, and such a Voice too, that is melodious in Odulation, or tuning the Voice. “ And, saith Reverend Dr. *Roberts*, To limit Singing only in the Heart, and inward Melody of the Spirit, is utterly besides the Apostle's intent, and contrary to the nature of Singing, and destructive to all Edification or Advantage to others by Singing. Where do we read of singing in all the Scripture without a Voice? How gross, saith he, and ignorant a Contradiction in the Adject, and absurd Nonsense is it to talk of singing in the Heart without

“ a Voice. Dr. Roberts’s *Key of the Bible*, p. 177.

Moreover, Mr. *Caryl*, whose Learning and excellent Parts and Wisdom shines (tho dead) through the World, positively affirms, That Singing is an Act of the Voice, on *Job* 38. 7. So that it appears from hence, tho there is *Heart-Prayer*, *Mental-Prayer*, and that may be said as properly to be Prayer, tho the Voice be not heard (as in *Hannah’s Case*) as that which is vocal, yet there is no proper singing but that which is performed with the Tongue.

3. Were it not so, all Mankind are and would be mistaken in one of the common Acts of the bodily Organs, and not be able to resolve so plain a Question, What is it to sing ? or what is singing ? But so easy a Question is this to be answered, that every Child can readily resolve it, that is not above six or seven Years old ; nay, if a *Turk*, *Indian* or *Pagan* should come into our Assemblies, that understands not one word of English, and so can’t distinguish in other Acts of Worship the one from the other, yet if he hears us a singing, he knows what that is ; and if but one Man sings (tho the rest may shew their liking or approbation of it) if any should say they all sing, every one would say he told a Lie, there was but one Man only who sung ; but in Prayer, that being an Act of Worship, that may be performed without the Voice, ’tis quite another thing, all may be said to pray, tho but one is the Mouth.

Now this being so, what is become of Mr.

Mar-

Marlow's Essence of Singing? for tho I shall not answer his Book until I come to the main Objections; yet what he speaks in that place, and upon that occasion, I shall take notice of here. Now (saith he) what can be more plain, than that Singing, and other Gifts of the holy Spirit, have their Essence in our Spirits, wherein we are capable of worshipping God, without Verbal and Vocal Instruments of the Body? These are his very words.

I answer, Some have so smil'd at this Expression, that they can't tell what he intends by it, unless he would shew himself skill'd in *Chymistry*. But since he meddles with Divine Things, I must confess I am troubled to see such kind of words used, that no Body knows what to make of them: By Essence of a thing, I always understood the Substance or Being of a thing: Now if the Substance and Being of Singing, and other Gifts of the Spirit, (by which I suppose he means other Duties of God's Worship which are to be performed by those Gifts,) lie in our Spirits, and may be, without distinction, performed acceptably to God, without Verbal or Vocal Instruments of the Body, then farewell to Verbal or Vocal Preaching, and Praying too: It grieves my Soul to see the Holy Truths of God's Worship invaded. Is not the Essence of Preaching in our Spirits, as much as the Essence of Singing is there? And are we not as capable in our Spirits to worship God, in all other Ordinances, without the Verbal

Verbal or Vocal Instruments of the Body, as well as in Singing without Voice, by your Argument? And let me tell you, you have said more to justify the Quakers Silent Meetings than you are aware of: Nay, 'tis an Argument, as far as I know, they may thank you for; but by this way of reasoning, there is no more need of the poor Body to glorify God in his Worship; and our Glory, (*viz.* our Tongue) is brought to shame hereby; and 'tis no less than to rob God of the Glory of his Holy Ordinances, and his Church, and every particular Saint, of the use and comfort of them, so far as the Body or Members thereof are employed in and about them, they being of no use at all; And what is this, but to turn all outward or external Worship, into a spiritual, inward, or heart-business?

The Essence of Singing then, (if that word may be admitted) lies no more in our Spirits than the Essence of Preaching, &c. And shall the *Quakers*, or any other deceived People or Person, say, (when they meet together to preach, pray, or sing the Praises of God) that in their Spirits they have the Essence of those Duties, and so perform them to God, notwithstanding there is not one of them verbally and vocally done; certainly nothing can be more ridiculous. Besides the main part (Essence too, if you please) nay the whole of Singing, lies in the Voice. I speak of the act, or thing it self, not of a right spiritual and Gospel-Performance

formance of it, for he may be said to preach, who has not the Spirit of God to assist him in the doing of it, (nor is he affected with what he says) as properly as he that preaches spiritually, or by the assistance of the Holy Ghost in his own Heart. Doubtless, Birds sing as truly as any Men can be said so to do ; and so do those who sing profane Songs ; there's all the parts of Singing manifested in their Act, so much difference there is between the doing of an Act, or Work, and the Manner, Delight, Spirit, and End, in performing of it.

Fourthly, to proceed, *By Singing of Psalms, Hymns and Spiritual Songs*, therefore, we understand a musical melodious Modulation, or tuning of the Voice, expressing our spiritual Joy for edifying one another, and for glorifying of God.

1. And that this is all the Singing the Holy Scripture speaks of, and is meant or intended therein, will yet further appear, if we consider these things following.

First, 'Tis called the making of a joyful Noise ; *Sing a loud unto God our strength : make a joyful Noise unto the God of Jacob, Psal. 81. 1.* *O come let us sing unto the Lord, let us make a joyful Noise to the Rock of our Salvation, Psal. 95. 1.* *Let us come before his Presence with Thanksgiving, and make a joyful Noise unto him with Psalms, vers. 2.* So in *Psal. 98. 4, 5, 6. & 100. 1, 2.* this is the Singing the Holy Ghost bears witness of ;

of; 'tis not meerly that in Word, Joy or rejoicing in Spirit, but an expressing of it with a melodious Voice, or by making of a joyful Noise unto the Lord.

Secondly; What the act of Singing is, or what it is to sing, may be easily manifested by the *Birds of the Air*, those melodious Notes they make, God in his Word (*Cant. 2. 12.*) calls *Singing*; and 'tis easy to know when they sing, and when they do not; and 'tis as easy to know when the Lord's People sing, and which of them sing, and who do not, if Men will not shut their Eyes and Ears, against an Ordinance of Christ, and in opposing of it, render themselves ridiculous to Mankind.

Thirdly, Singing is distinguished from Prayer, as another thing differing from any part or branch of it; and that by the great Apostle himself, and therefore it cannot be comprehended in that great Duty; *What is it then? I will pray with the Spirit, and I will pray with the Understanding also: I will sing with the Spirit, and I will sing with the Understanding also*, *1 Cor. 14. 15.*

Prayer, all Expositors affirm, consisteth in three parts (as I hinted before): 1. In confession of Sin, &c. 2. In supplication for what we stand in need of. And, 3. In giving of Thanks, or in Praising of God with raised affections, for what Mercies we have received from him. As if the Apostle should say, I will confess my Sins and Wants to God by the

the help of God's Spirit, and with the inward attention, and utmost intention of my own Spirit, or greatest devotion and Fervour of Affections imaginable ; and so will I seek to him, and supplicate his holy Majesty for what I want ; and so will I praise him, and give thanks to him for all the good things I have received at his most bountiful Hands. See our late *Annotation*, *Phil. 4. 6.* " They mention there a Petition or Appreciation of Good to our selves or others ; and also in Prayer, a Deprecation of Evils felt or feared. 3. A grateful acknowledgment of Mercies received, Benefits conferred, and Deliverances vouchsafed ; Implying (saith he) that no Prayer is acceptable to God without this Ingredient of thankful resentment of his Favours. Nor can I think that any gracious Soul doth ever leave out this sweet and great part of Prayer when he is at the Throne of Grace, *viz.* Praising of God : Therefore this the Apostle would do when he prayed. But observe, besides this, and as something quite distinct from it, he adds, *And when I sing, I will sing with the Spirit, &c.* If therefore Singing were comprehended in Prayer, or praising of God when we pray unto him, then the Apostle uses as great and palpable a Tautology as can possibly be ; nay, and leaves all Men under a Cloud and Mistake, if he meant nothing else (or no more) than praising of God in Prayer ; since all the World ever understood a clear distinct

difference between those two things, *viz.* Prayer, or praising of God, and singing of his Praises: for though all right Singing to God is a praising of him, (nay, and in the highest manner that we in our mortal Bodies are capable to do;) yet all praises of God are not singing of his Praise. Moreover, the difference there between Prayer, &c. and Singing, is clearly hinted by the Apostle *James*, where he exhorts those in Affliction in an extraordinary manner to pray: *James 5. 13.* *Is any afflicted? let him pray. And is any merry? let them sing Psalms.* Certainly he wills the Afflicted to praise God, as well as to pray unto him; but to such who are merry, or whose Hearts were greatly lifted up, or affected with the Love, Mercy and Goodness of God, why then, and upon such Occasions, to sing, yea, to sing Psalms. In which words, by the way, 'tis worth noting, to observe, that the Apostle stirs up Christians to perform these Duties more than in an ordinary manner at such Times and Occasions: for 'tis a Man's Duty to pray whether he be afflicted or no; and so in like manner 'tis a Man's Duty to sing the Praises of God, whether he hath such an extraordinary cause and special frame of Spirit upon him, or not.

Fourthly, 'Tis easy to conceive of Singing, or to know what it is, if we consider how it differs from meer rejoicing in the Lord; for a Man may rejoice in Spirit, when he doth not signify

signify it by Singing of Praises. 'Tis said, our Saviour *rejoiced in Spirit*, Luke 10. 21. and thanked his Father ; yet 'tis not said he sung ; the Joy is inward, not known till expressed ; and many times 'tis expressed by Singing, tho not always : The end why I mention this, is to shew they are two different Acts and Duties ; as I am enjoined to rejoice, so I am enjoined also from that Joy to sing, *Jam. 5. 13.*

Fifthly, and lastly, to pass over this ; Singing is a Duty performed always with the Voice, and can't be done without the Tongue, we may gather from the Noise it maketh to the hearing of others ; as it is noted in the Scripture : See *Exod. 32. 17.* *And when Joshua heard the Noise of the People as they shouted, he said unto Moses, There is War in the Camp.* Ver. 18. *And he said, It is not the Voice of them that shout for Mastery, neither is it the Voice of them that cry for being overcome ; but the Noise of them that sing, do I hear.* They that doubt about what the Act of Singing is, I desire them to consider this Text well, in which 'tis to be observed, that there are several distinct Acts vocally performed by the Tongue, and all Mankind easily distinguish the one from the other, unless depraved in their Minds, or under a Delusion and Temptation of Satan.

1. There is a shouting Noise of the Tongue, and all Mankind know what it is, and can readily resolve any Person about it, when he distinctly hears it.

2. There is, it appears, a crying Noise likewise.
3. There is a preaching Voice, or a Noise made that way.
4. A praying, or praising Voice.
5. A singing Voice. And all these distinct from each other.

Moses could readily resolve the Doubt that was upon *Joshua*, when he lent his Ear to hearken to the Noise of the People. Truly I am almost ashamed I have this occasion to speak, and to be so large upon it; but knowing what I have met withal, from some poor, weak, and doubting Christians, who stumble at Noon-day about the very Act of Singing, not knowing what it is, or at least raise such Objections against it, I have thought good to begin here, and if this may but satisfy them, I shall bless God for what I have said in all plainness; and do know it makes an easy Passage to the next Chapter, wherein I shall, by God's Assistance, prove Singing (yea such a Singing, there being no other known to Mankind) an Holy Ordinance of God, and to be practised in the Congregation of Christians, and in Private also; only let me conclude this Chapter with two Inferences.

1. If this be so; then we may naturally infer from hence, that all such who never sing the Praises of God with a Vocal Melody, notwithstanding all those sweet Rejoicings they may have in the Spirit at any time, never sing at

at all. And if Singing be that which the Great God looks for from, and enjoins upon his People, and every one of them, that then they lie short of their Duty, and want an Ordinance. Moreover, if it be our Duty, and that which belongs to God, it is to take away one great part of his glorious Praise, yea, the highest manner of performance of it we are capable of; and so it is a robbing of the Holy God, as well as it deprives their own Souls, and the Souls of others of much sweet and Heavenly Joy and Refreshment.

2. We may also infer, that those, who think they may be said to sing with him that sings, when they approve of the Matter of his Song, and are affected with it, are mistaken, seeing there is no proper mental or Heart-singing, or joining that way with others in Singing, as there is in the Duty and Ordinance of Prayer. For all may be said as well to preach, who like and approve of what a Preacher saith, as they may be all said to sing, who sit and hear one Man sing with delight, when they themselves hold their peace and sing not.

C H A P. II.

Wherein 'tis clearly demonstrated, and proved, that Singing of Psalms, Hymns, and Spiritual Songs, is an Holy Ordinance of God, and part of Gospel-Worship, and continues an Ordinance for ever, by the Antiquity of it.

Arg. I. **M**Y first Argument shall be taken from the Antiquity of this Practice, 'tis as ancient as this World; the World, and Singing of the Praise of God, came even in together, or very near each other. I have respect to that triumphant Singing of the Angels.

When Jehovah laid the Foundation of the Earth, Job 38. When the Morning Stars sang together, and all the Sons of God shouted for Joy.

I find an Eminent Writer paraphrasing thus on these words, *viz.* Where wast thou when I laid the Foundation of the Earth? &c. at which sight the Morning Stars sang together, and all the Sons of God shouted for Joy. Taking the words as carrying an Allusion to, or a Similitude taken from some noble Buildings or Structures, whose Foundations use to be laid with

Solem-

Solemnity, and with Singing or shouting Acclamations.

See Mr. *Caryl* on the Place, who after he hath given several Opinions of Men about these Morning Stars, some supposing they mean the Stars in the Firmament of Heaven, he gives two Reasons to prove, by them are meant the Angels of God.

“ There are some (saith he) who take these Stars Metaphorically or Figuratively, for the Angels, and then their Singing is proper : And there are two Reasons given why, by the Stars in this place, we should understand the Angels.

“ First, If we consider the Truth or Course of the History ; because the Earth being created the first Day, the Stars were not in being till the Fourth ; unless we comprehend them (as was said before) as to their Matter and Reality, under those words of *Moses*, *In the beginning God created the Heaven and the Earth.* But as to their Appearance and Formality, so they were not till the fourth Day ; and if so, how could they sing together the Praises of God at the laying the Foundation of the Earth ?

“ A second Reason is given from this Chapter afterwards, Vers. 31, 32. *Canst thou bind the sweet Influences of the Pleiades?* (or seven Stars) or *loose the Bands of Orion?* &c. Here the Lord treats with *Job* about the Stars in proper Senses ; therefore

“ probably the Morning Stars here mentioned,
“ are not to be taken Properly, but Tropically,
“ for the Angels. And then he goes on to
prove how fitly the Angels may be called
Stars, &c. And from this of the Stars or
Angels Singing, he infers;

First, Singing is an Act of Divine Worship,
they sang to the Glory of God.

Note, Secondly, saith he, Singing is an Expression of Joy: 'Tis very remarkable the Angels sang at God's bringing forth the first Creation, to teach us our Duty, and how we should celebrate the Praises of *Jehovah*, by Singing for the Works of the first Creation; doubtless this was, and is, the Will of God, and we are to pray that we may do the Will of God on Earth, as the Angels do it in Heaven, *i. e.* do what is his Will, and do it so, *viz.* with all readiness. Mr. *Caryl* tells us, They are not worthy to be reckoned Sons of God, who have not a readiness, or present disposition in them, to join with all, or any of his true Sons in this Work, to celebrate the Praises of God at his gracious Appearances in his mighty Works of Mercy, &c.

Secondly, As the Angels sang at God's laying the Foundation of the first Creation, so also they sang at the beginning, or bringing in the second Creation, as Mr. *Caryl* also observes, even at the Birth of Christ, they sang, *Glory to God on High, and on Earth Peace, good Will to Men.* To teach us that as we should sing the Praises

Praises of God for the Works of Creation, and so much the more for the Work of Redemption. Shall they sing to see the good Will of God towards us, and shall we be dumb? Shall we, who are thus raised to Glory, and magnified by the mighty God, not sing, or imitate the Angels, to join together, with united Voices, to sing and celebrate his Praises?

When the Disciples rejoiced and sang those *Hosannahs* to Jesus Christ, *Blessed be the King that cometh in the Name of the Lord; Peace in Heaven, and Glory in the Highest*, Luke 19. 38. the envious *Pharisees*, saith Mr. *Caryl*, *did not like the Musick*; and therefore said unto him, from among the Multitude, *Master, Rebuke thy Disciples*. By this it appears, that the Devil is a great Enemy to Singing; he does not love such *Hosannahs* and Praises should be sung to Jesus Christ; he it is that *rules in the Hearts of the Children of Disobedience*; and 'twas he, no doubt, that influenced and stirred up these *Pharisees* with Envy, to have Christ's Disciples rebuked for singing and praising him in such a high and triumphant manner. Take heed, you that are God's People, (who do not see it is your Duty to sing *Hosannahs* to Christ) you do not forbid others so to do, lest you are found in doing of it, to degrade the Holy Jesus, and take from him (through the Temptation of Satan) part of the chiefest Glory that is due to his glorious Name. For, pray observe the Answer of our Lord Jesus to those blind *Pharisees*,

Pharisees, Vers. 10. *I tell you, if these should hold their Peace, the Stones would immediately cry out :* as if he had said, you labour in vain to suppress or hinder these to sing my Praises, or to give Glory unto me ; for should they be silent, the Stones would cry shame of them for neglecting their Duty ; and God would rather cause senseless Creatures to proclaim his Praise, than to want it.

Object. But some may say, *'Tis not said they sang.*

Answ. There is no doubt to be made but they sung ; all generally understand those *Hosannas* were delivered in a Song. Our *Annotators* hint, that it might be the name of a Song that was used to be sung in Festivals.

Moreover they tell you, that the Expressions seem to be taken out of *Psal. 118. 24, 25, 26.* Also they were uttered as with one Voice. *The whole Multitude of the Disciples began to rejoice and praise God with a loud Voice, Luke 19. 3.* and uttered these words, *Hosanna, blessed is he that cometh in the Name of the Lord ; Hosannah in the highest.* As God always was praised with Singing, so now they seem to be raised with holy Triumph, to express his Praise in the highest manner, and therefore they sung.

But that I may close this, take one or two Arguments.

Arg. 1. *If Angels in Singing do the Will of God, do that which is pleasing and acceptable to God, and in so doing worship God ; then*

then Singing, or to sing, is the Will of God, well-pleasing to him, and is acceptable in his sight, and is a part of his Worship. But Angels, in Singing, do the Will of God, do that which is well-pleasing to him, and acceptable in his sight, and in so doing they worship him. Ergo, To sing, is to do the Will of God, 'tis well-pleasing to him, and acceptable in his sight, and in so doing we worship him.

I never met with any that deny Angels to sing the Praises of Jehovah, but all as one Man grant, 'tis part of their great Work and Business. And this being so, my Argument needs no Confirmation, but is unanswerable.

Arg. 2. If Heaven, and all the Host of Heaven, or all that is therein, and Earth, and all that is in it, are commanded by the Holy Ghost to sing the Praises of God; then 'tis the Duty of Men and Angels to sing his Praise. But Heaven, and all the Host of Heaven, and all that is therein, and Earth, and all that is in it, are so commanded to do. Ergo, 'Tis the Duty of Men and Angels to sing the Praises of God. See Psal. 148. There, and in divers other places, all in Heaven and Earth, all are commanded to praise God in the Heights; that is, to sing Hallelujahs, as the Hebrew word signifies, Vers. 1.

C H A P. III.

Proving Singing the Praises of God to be a Moral Duty.

OUR third Argument to prove Singing an Ordinance of God, shall be taken from the Nature of the Duty it self, which generally worthy Men call a Moral Duty, as well as it is brought under express Institution, and so consequently a Branch of natural Worship. And now, because some weak Christians are offended at this Phrase, *viz.* calling Singing a part of natural or moral Worship or Religion, I shall explain what we mean when we speak thus. First of all, not but that 'tis a spiritual Ordinance, and a positively Law: but we must distinguish between Precepts that are purely Moral, and meerly Positive. Breaking of Bread, and Holy Baptism, are meer positive Ordinances: and they had never been known nor practised, if there had not been a positive Institution to give being to them; but to fear God, to love God, to pray to God, and divers other Precepts of the same Nature, had been the Duty of all Man-kind, if there had been no written Law or Prescription positively to injoin them on the Creature; and that by the Law

Law or Light of God in the Conscience of Men ; as Paul sheweth in Rom. 2. 14, 15. For when the Gentiles which have not the Law, do by nature the things contained in the Law ; these having not the Law, are a Law unto themselves, which shew the Work of the Law written in their hearts. All Mankind throughout the World know, by that of God written in their Hearts, they ought not to wrong their Neighbours, they ought not to Steal, nor commit Adultery, nor Kill, &c. They are taught, in a word, the substance of the whole moral Law of God hereby, if not wholly darkned and obliterated by their Sin and horrid Lusts. Even so we say, if there had been no written Law, or positive Injunction, to pray, and sing the Praises of God, yet the Light of Nature would have taught us thus to do.

Remarkable is that passage of *Moses* in Gen. 4. Then began Men to call upon the Name of the Lord]. “ Ainsworth sheweth that the Text is taken two manner of ways, the Chaldee in the Masovites Bible saith, Then in bis days Men left off Praying, or became prophane, so that they prayed not in the Name of the Lord.

“ Others understand it directly the contrary way, i. e. Then Men begun to pray, or call on the Name of the Lord, or erected publick Worship, Preaching in the Name of the Lord. So Ainsworth.

Take it either way, it appears they knew it

it was their Duty to Pray and Preach; yet there was no positive Law, or written Precept for either in those Days, nor for many Years after, even till *Moses* came; so that 'tis clear, these are parts of moral or natural Worship.

And so is Singing no doubt: for as all the Heathen generally invoke their Gods, pray to them, so they sing their Praises; as might abundantly be demonstrated.

And what is more clear (further to evince this) than that Passage of the Children of *Israels*' Singing after their great Deliverance at the Red Sea, *Exod. 15. 1. Then sang Moses, and the Children of Israel this Song, &c.*

Either they did it by the Dictates of their own Conscience, as a part of Divine Homage due to God, from the Law or Light of God in their own Hearts, to magnify him for That wonderful Salvation, or else by some special means of Inspiration or Injunction from the Lord, though I incline to the former. Plain it is, this was before the Law was given forth, or there were any written Prescription or Rule to walk by; which clearly shews, take it either way, it was no *Levitical Ceremony* (as some are ready to assert) but a Duty it was, and it has been practised by multitudes that never had any knowledg of the Scripture or positive Precepts.

Further, to confirm what we have said upon this respect, *i. e.* that Singing the Praises of God is a moral Duty, and a part of God's natural

tural Worship, as well as Prayer, take what Mr. Robert's says ; " Singing of Psalms, &c. " to God with the Voice (saith he) seems to " be part of God's natural Worship ; which " upon due consideration of God's Nature, " Man by the Light of Nature should per- " form to him, though there were no parti- " cular Law requiring it, nor Institution ap- " pointing it.

" For, 1. Singing of Psalms, &c. to God, " is a kind of Prayer ; a Prayer, not in Prose, " but in Meeter, with Melody. The Apostle " joins them together as of like Nature. And " who can be so gross as to deny Prayer to " be part of God's natural Worship ?

" 2. Singing of Songs to God, was practi- " sed by God's People at the Red Sea, before " the Law was given forth, or any particular " Law for that Duty.

" 3. Singing the Praises of God is a Duty " of the first Commandment, peculiarly requi- " ring all natural Worship to be performed to " him ; and so it is ranked by the Godly Lear- " ned ; and say, Singing with Heart and Voice " is a Moral Worship, such as is written in the " Hearts of Men by Nature. As to pray in- " distress, so when we have cause of solemn " Thanksgiving unto God, to sing his Praises. " Now, saith he, that which is a part of God's " natural moral Worship, is a Duty under the " New Testament, as well as under the Old ; " natural Worship is always and in all times

“ a Duty obliging, *semper*, tho not *ad semper*. Doubtless even the Pagans by the Light and Law of Nature, are bound to sing Praises unto God, for his invisible Excellencies made known to them by his visible Works of Creation and Providence, tho they never come to the Knowldg of the Scriptures, of *Psalms and Songs*. Roberts’s *Key to the Bible*, pag. 172.

But further, to evince this, and make it appear yet plainer, that it is without all doubt a Moral Duty to sing forth the Praises of God, I might argue thus; All Men are to pray to God; every one faith Prayer is a Moral Duty, then all are bound to praise him, since Praise is comprehended in Prayer, as a branch or part of it. This being granted readily by all, I further argue; Ought not every Person then to perform this Duty of praising of God in the highest and most acceptable manner they are capable to do? none to be sure will deny this; why then, say I, they are all therefore taught to sing by natural or moral Principles ’tis evident.

First, Because to sing forth the Praises of God or Man, is the highest manner or mode of praising, either God or Man, that we know of, or are able to attain unto: which doth appear,

1. Because when any Man naturally is filled with Joy and Gladness, or sees extraordinary cause of rejoicing, he by a natural Instinct falls into singing, all the World knows this is so. Now who is he on such occasions bound to rejoice

joice in, and sing to, but the Lord only, who gave him those good things he possesseth, or delivered him from those evil things he feared? and so upon the one account or other filled his Soul with Joy and Gladness. Why ought the Saints particularly to rejoice in Christ Jesus, and sing to him, but because all that Good their Souls are made partakers of, is in and through him? Why did the People break forth into those sweet and triumphant Songs of Praise to *David*, when they sang, *Saul hath slain his thousands, and David his ten thousands?* was it not from the Consideration of those singular Blessings and Victories they had received from *David*, and hoped further to partake of from his Hands, as an Instrument in the Hand of God? And if Moral Principles lead People forth thus, upon all occasions of this nature to sing to the Instrument of Blessings and Salvation, how much more to the great Agent and Author of them, *viz.* the great God of Heaven and Earth? *who will not give his Glory in another, &c.*

2. Because this way of praising of God by singing, is called by the Holy Ghost a praising of him in the *Heights*, or as the heavenly Hosts Praise God with *Allelujahs*, or in the highest manner; *Praise ye the Lord; praise ye the Lord in the heights*, Psal. 148. 1. *Praise ye him all his Angels; praise ye him all his Hosts*, vers. 2. See *Ainsworth*.

The Angels singing forth God's Praises, there can be no higher way doubtless to praise

him, than that way by which the glorious *Seraphims* and *Cherubims* do express and perform it. Also all the Godly in every Age have signified it as their stedfast Belief (as well as the holy Scriptures bear Witness to it) that this is the way by which the glorified Saints in Heaven do, and we with them shall, when we come thither, celebrate the Praises of God, *viz.* by Singing; therefore this of singing forth the Praises of God is the highest and best way and manner Praises can be given to the Lord.

Secondly, All Creatures are called upon to praise God, to sing to him. Now surely the Holy Ghost would not have enjoyned this on all that have Breath, if it did not belong to them; and that which all Men are, and ought to do, is certainly a Moral Duty; nay, 'tis evident there are more Precepts that injoin all Men to sing the Praises of God in the Old Testament, than there are for them to pray unto him: which seems to be done as if it were on purpose to silence those Mens Spirits (whom the Holy Ghost might foresee would in some Age or another oppose this sacred Ordinance;) and so more reason to repeat it than that of Prayer, that never was opposed or cavill'd against.

Thirdly, That Faculty (as one observes) which God hath placed in Men to praise him in an harmonious or a melodious manner, shews that it is a moral Duty belonging to all Men (tho more especially the Saints of God) to be found in

in the Practice of singing forth his Praise. God, who made nothing in vain, but all things for his own Glory, even the Tongue of little Birds to warble forth with their pleasant Notes the Praises of their Creator amongst the branches of the Trees, *Psal. 104. 12.* Who made our Tongues, and placed that singing Faculty in them but the Almighty? We see all Men and Women more or less are naturally as apt and ready to sing as to speak. Now was this tunable and musical Tongue, or that Faculty of Singing, not given to us and to all Mortals, think you, to sing forth the Praises of our Creator? Can any be so weak as to think it was given to be employed to sing any other Songs, but such as are sacred and divine? If it be a great abuse of the Tongue, or rather a Dishonour to God, for any to employ their Tongues to sing profane and carnal Songs, that stir up Lust, and promote Ungodliness, as all will say doubtless it is; then it follows clearly, this tunable or melodious note or faculty of Singing that God hath placed in the Tongue, can be for no other reason, but that thereby, *viz.* with a sweet and melodious manner, they, nay all of them, might discharge this Duty of singing the Praises of the Almighty God. And indeed upon this account, as well as any other (or more than upon any other) the Tongue may be called our Glory, *i. e.* because thereby we, in the highest manner we are capable of, do praise and laud the Name of God in singing and setting forth that Glory that is owing to him from us.

Now if to sing God's Praise were not the Duty of all Men, it would follow, God hath given them one Faculty in that Member for no use: But of use it is, and Men will use it too; they will sing, and, say I, they may, nay more, they ought; but not to the Dishonour of God, not filthy, or vain and foolish Songs, but such as may be to the Glory and Honour of his Name, who made all Creatures and Things for his own Praise. And since Mankind are naturally thus inclined to Singing, and that this natural Gift and Faculty might be improved (as all others) to the Honour of God, who (as *Austine*, in his *Preface to the Psalms*, observes) has left in his Word, what they should sing, and how to perform that Moral Duty: “*Sp-
ritus Sanctus videns oblitantem ad virtutis
viam humani generis animam, ad delectationes
hujus vita inclinari, delectabilibus modu-
lis Cantilenæ vim suæ Doctrinæ permis-
cuit, ut dum servitate carmine mulcetur auditus
divini sermonis pariter utilitate miseratur.*

“ The Holy Ghost seeing the Soul of Mankind strugling in the way of Godliness, and being inclined to the Delights of this Life, he mixed the Power of his Doctrine with sweet Singing; that whilst the Soul was melted with the sweetness of the Verse, the hearing of the Divine Word might be ingrafted with profit. *Austin* in his *Preface to the Psalms*.

Object. I know it is objected, *Hath not God given to the Tongue a faculty to laugh as well as to sing? and, is it their Duty to laugh?*

Answ.

Answ. There is no doubt to be made, but to laugh at some time is lawful and good, it may be done without Sin, though in much laughter there wants not Folly. Man has not that Faculty in vain ; and many will tell you, it is found in some Distempers very good for the Body, and tends to remove them too ; besides, it may refresh the natural Spirits, when suppressed with Melancholy Cogitations. But what a trifling Objection is this ! for as the one seems to be disallowed, unless it be on some special Occasions, so the other is given, it appears, on a far more excellent and sublime Account and Consideration, with frequent Injunctions to be found in it, which is not to be found of *Laughter* ; therefore away with such contentious reasoning, against Reason and Scripture too. God hath enjoined you to sing *Psalms*, &c. to him that dwelleth in Sion, *Psal. 9. 11.* Singing forth the Honour and Praise of his Name, *Psal. 66. 2.* That doth wondrous Works for the Children of Men, for his Mercy endures for ever, *Psal. 107. 8.* And so much the more ought Saints to be found in it, because he delights to hear the sweet Voice of his Church. *Cant. 2. 14.* Let me hear thy Voice, for sweet is thy Voice, &c. not only of Prayer, but of such sweet Praises too, no doubt. Christ's Ear is affected with this harmonious Praise, when performed by his own Spirit with Grace in our Hearts ; it also elevates and carries up our Spirits to him. The Cloud of the Lord's Divine Presence (faith one) descended not before, but when the *Trumpets*

petts and Singers were as one, to make one Sound to be heard in praising and giving Thanks to the Lord; and when they lifted up their Voices in Praises to him, saying, *For he is good, for his Mercy endureth for ever*: then the Lord bowed his Ear, and vouchsafed his gracious Presence to his People; then the House was filled with a Cloud, even the House of the Lord, 2 Chron.

5. 13.

“ Then God takes possession of it as his Dwelling-place, he is so affected with the Praises of his People, when in a right manner they sing to set forth his Glory. And (as he minds) for the neglect of this Ordinance in the Church, *viz.* the not improving our Tongues and Faculties, by the Assistance of the Holy Ghost, in Singing the Praises of God, he may withhold the Influences of his Spirit, and may not be found to that degree in his Dwelling-place.

Fourthly, We may perceive what the Nature of this Ordinance of Singing is, if we consider how often it is in the Holy Scripture joined with Prayer. When we are exhorted to pray to him, to worship him, we are called upon also to sing his Praises. And thus *Paul* seems to join them together in his practice, *When I pray, I will pray in the Spirit, &c. and when I sing, I will sing with the Spirit, &c.* 1 Cor. 14. 15. So doth the Apostle *James* join them together, as of equal Worth, Nature, and Authority, *James* 5. 13.

From all which Considerations, it appears, Singing is of the same Nature with Prayer, even

a Moral Duty. These things I thought good to communicate to the consideration of all, especially for the sake of some weak Christians.

Object. *What, you then (say some) plead for a natural or carnal thing, natural Religion and Worship. Away with your Singing, we thought all our Religion ought to be Spiritual.*

Answe. We plead for Spiritual Worship as well as you, and say, That all the Parts of Religious Duties must be Spiritual, or they will not be accepted of God. But what is this to the purpose? Divers Ordinances, in their original and proper Nature, are Moral, and part of natural Worship: Is not Prayer in particular by all acknowledged so to be? And may not Prayer be carnally performed too, as well as Singing? nay, and so may any other Ordinance of Christ: Another Man will tell you, whilst you plead for Prayer, you plead for a Moral Duty, and a Branch of natural Worship: But doth that detract from its Glory? No sure, all wise Men know it adds greatly to it.

Cornelius (Act. 10.1,2,3.) was a Man much in Prayer, tho a *Gentile*, and without the knowledg of the Gospel, (or Law either, as far as we know); So the Mariners which were with *Jonah* in the Ship, in their Distress, (tho Heathens) 'tis said, *every Man called upon his God*, Jonah 1. 5. But why shall any call Singing a low or carnal thing? they have the least reason so to term it of any Ordinance performed by the Spirit: Pray, are Angels found in any carnal Ordinance, or the glorified Saints in Heaven? What

Ordinance can shine more glorious and sublime in its Nature, than this of Singing Psalms, Hymns and Spiritual Songs, if this be duly considered? But as to the true or right manner of performance of this Duty, as in all others, we must have our recourse to the Word of God.

For though Prayer is a Moral Duty, yet it is commanded, and also the manner prescribed how to be performed as acceptable to God; so is Preaching likewise: (Yet every Man, by the Light of Nature, is taught to instruct his Children and Servants, nay, and his Neighbours too as Matters may present): So is *Singing of Psalms, Hymns, and Spiritual Songs*, brought under express Institution. 'Tis required and enjoined on the Churches and Saints of God in the Gospel-days, with Matter and Manner how to be performed, (as shall hereafter, before I have done, God assisting) be fully proved: so that 'tis a mistake in our Brethren, to think we plead for any natural Religion that is Carnal or Eshly. Though divers Precepts were Moral in their own Nature, and so part of natural Worship due to God from his Creatures, and known without the written Word, (the Duty I mean) though not the Manner how to be performed. And from the whole I draw this third Argument.

Arg. 3. *That Duty, which in its Original or Primitive Nature is Moral, and a Branch of Natural Worship, or Religion, as well as it is given forth by Divine Institution, is the indispensable*

spensable Duty of all the Lord's People for ever to be found in the practice of. But Singing the Praises of the Lord, is a Duty or Ordinance, in its Original or Primitive Nature, that is Moral, and a Branch of Natural Worship or Religion, as well as it is given forth by Divine Institution. Ergo, Singing of the Praises of God, is the indispensable Duty of all the Lord's People for ever.

All Men know Laws or Duties which are Moral in their own Nature, lay all Men under a perpetual Obligation: And that Singing is of such a Nature, let what we have said be well considered. Hereafter, if I am answered, I shall say more to it, if God please to spare my Life.

C H A P. VIII.

Proving Singing of Psalms, &c. an Ordinance of Christ from the Practice of the Saints, before the Law, in the Law, and under the Gospel.

MY next Argument shall be taken from the Practice of the Saints and People of God in all Ages of the World. 'Tis strange any should doubt of the truth of Singing the Praises of God, if it be made appear it was the Practice of the People of God before the Law, and

42. The Breach repaired ; or,
and also under the Dispensation of the Go-
spel.

1. Not wholly to pass over what I have before hinted of the Angels Singing, though I shall but touch upon it here, and do little more than cite a Passage out of a Sermon preach'd by Reverend *Mr. Wells*, in the Supplement to the Morning *Exercise*, these are his words ; " Singing is the Musick of Angels. " *Job* tells us, the Morning Stars sang together, " *Job* 38. 7. Now these Morning Stars (saith he) as *Pineda* tells us, are the Angels to which the *Chaldee* Paraphrase accords, naming these Morning Stars *Aciem Angelorum*, an Host of Angels : nay, when this heavenly Host was sent to proclaim the Birth of our dearest Jesus, they deliver their Message in this raised way of Duty, *Luk.* 2. 13. they were ~~answering~~ delivering their Message in a laudatory Singing, the whole company of Angels making a musical Quire ; nay, in Heaven, there is the Angels joyous Musick, they sing *Hallelujahs* to the most High, and to the Lamb who sits upon the Throne, " *Rev.* 5. 11.

As I said before, Singing, as it appears by this Singing of the Angels, is as ancient as the World it self, and well-pleasing unto God, he would never imply his Angels else in it, as I shewed in the second Chapter. But to our Business,

First, That it was practised before the giving forth of the Law, is evident from that passage

passage before mentioned, *Exod. 15. 1, 2, &c.* *Then sang Moses, and the Children of Israel, this Song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously, &c.* [and spake.] Note, in Singing, there is a speaking; and though they spake, yet the Holy Ghost saith, they sang what they so spake; and though it were the whole Congregation that sang, yet it was as if it were but one Man, *so united* were they in their Voice, (which will further appear in its proper place.) Also 'tis worthy observing, this very Song the Gospel-Saints shall sing at the destruction of *Babylon*, *Rev. 15. 3.* Nay, some conclude, they have already sung it; though I am not of that Opinion, not believing any of the *seven Vials* are by the *seven Angels* yet poured out, but that this Song shall be sung at that time when the Saints have gotten temporal Victory over the Beast and Mystical *Babylon*, is evident. But let none mistake, though the Saints can't yet sing that Song, yet they may, and ought to sing *the Song of the Lamb*, which is to praise God for spiritual Victory obtain'd by Jesus Christ over Sin, Satan, the World, &c. This is the chief Song we should sing, and this we have perpetual cause or reason to sing. But to return, it appears the Saints did celebrate the Praise of God by singing before the Law was given forth on *Mount Sinai*.

And then, Secondly, under the Law are a multitude of Instances of their Melodious Singing to God: *Moses*, (as Mr. *Wells* observes,) penn'd

penn'd the ninetieth *Psalm*; and no doubt but he, and the Children of *Israel*, sang it. *David*, and all the Lord's People, sang in the Worship of God in his time: Also *Hezekiah* sung, and *Asaph* sung, 2 *Chron.* 37. 30. the Prophets sang; the Jews sang before and after the Captivity, *Nehemiah* and the People with him sung and praised God.

Thirdly, The Lord's People, in Gospel-days, were found in this Ordinance and Practice of Singing the Praises of the Lord. To pass by the Song of *Zacharias* and *Elizabeth*, and *Simeon*: How sweetly did *Mary* sing? 'tis called by the Annotators, the famous Song of the blessed Virgin, *Luk.* 1. 46. Also our Lord Jesus, with his Disciples, after the celebration of the Holy Supper (the holy Ghost saith) *sung an Hymn*; they praised God, and they praised him by Singing. Moreover, *Paul* and *Silas* sung Praises, tho in Prison, and their Feet were fast in the Stocks, *Act.* 16. Shall any Men now dare to say, There are no Precedents for Singing *Psalms* and *Hymns*, &c. in the New Testament? certainly they will forbear to assert any such thing. And now from the whole take this Argument.

Arg. 4. *That which was the Practice of the Lord's People before the Law, and under the Law, and also in the Gospel-Dispensation, is the indispensable Duty of the Saints and People of God, to practise in all Ages. But Singing the Praises of the Lord, was the Duty of the Lord's People before the Law, and under the Law,*
and

and also in the Gospel-time and Dispensation. Ergo. 'Tis the indispensable Duty of the Saints to practise singing the Praises of God in all Ages.

If any should go about to answer this Argument, they must shew what Duty or Ordinance was ever practis'd before the Law, under the Law, and in the Gospel-Dispensation, that notwithstanding is not obliging or binding to us, or else they will say nothing to the purpose; but the Argument will stand as firm as a Rock.

CHAP. V.

*Proving Singing of Psalms, Hymns,
and Spiritual Songs, an Holy Ordinance
of Jesus Christ, from Scripture-
Precepts.*

WE shall now prove and demonstrate, that Singing of the Praises of God, not only in Private, but also in Congregations, is a Duty incumbent on us in Gospel-Times, as well as it was of Old. As there is the same God of Mercies, so the same Praises are to be rendered to him for his Blessings, no doubt, and in the same manner now, (that is, by Singing) as was then, will appear;

1. Because the Lord (who alone appoints his

own

own Worship) hath commanded and required it at our Hands; and his Command and Precept is the Rule of our Obedience: *Rejoice ye Righteous; Praise is comely for the Upright, Praise the Lord, sing unto him.* Psal. 84. 1, 2, 3, 4, 5. *Sing aloud unto the God of our Strength; make a joyful Noise unto the God of Jacob. Make a joyful Noise unto the Lord; come before his presence with Singing,* Psal. 100. 1, 2. Psal. 95. 1, 2. *O come let us sing unto the Lord; let us make a joyful Noise to the Rock of our Salvation.* And many such Precepts are given forth by the Holy Ghost, as 'tis well known to all. 1 Chron. 16. 9. *Sing unto him; Sing Psalms unto him, and tell of all his wondrous Works.* So Psal. 68. 32. *Sing unto the Lord all the Earth; O sing Praises unto the Lord.*

2. Consider these Commands, by which the Lord established this part of his Worship of Old, are as obligatory unto us in Gospel-Times, as they were then to them when first instituted, except it could be proved to be either Ceremonial or Judaical, or hath received a change in the Gospel. And this is evident in many respects, particularly as to Prayer, that was a Duty then; and the Precepts contained in the *Psalms* and the *Prophets*, which enjoin it, are of the same Authority with those in the New Testament, and equally bind the Conscience. So also in Fasting, a Duty (as one observes) required by the Prophets; and not so clearly repeated by any Institution under the Gospel, as this of Singing

Singing is ; and the same might be said for Days of Thanksgiving. Nay, and 'tis observable, how oft our Brethren, upon all proper and fit Occasions, fly to those Precepts to press Prayer, Fasting, and Thanksgiving too. If therefore Singing, as it is laid down and enjoined in these Sacred Precepts in the Book of *Psalms*, &c. is not binding, notwithstanding 'tis repeated and given forth in the New Testament afresh ; Why do you, when you exhort to other Duties, make use of Arguments and Proofs out of the Book of *Psalms* and the *Prophets*, in other Cases, since the Commands thereof, though neither Ceremonial nor Judai- cal, are (as you seem to affirm) of any Force, nor obligatory to us ? This seems strange, for certainly Men have more reason in them, than to press Obedience on Subjects to their Superiors, by abrogated or antiquated Statutes ; And shall the Lord's Ambassadors be more irrational in pressing Obedience to the Lord, than meer rational Men are in *Civil Affairs* ?

“ Now, saith one, Since there is no Man
“ that questions whether Singing of *Psalms*
“ was instituted and commanded of God of
“ old ; how can they avoid the Power of such
“ Precepts, considering, as he minds, parti-
“ cularly *Psal. 81. ver. 4, 5.* where Singing is
“ called a Statute for *Israel*, and the Law of
“ the God of *Jacob*, and ordained in *Joseph*
“ for a Testament ; which, saith he, refers to

“ a

“ a Time, before they were brought into the
“ Ceremonial Worship ? Hence, saith he, it
“ inevitably follows, that until any Man can
“ shew us, that Singing of *Psalms*, yea, Sing-
“ ing of the Book of *Psalms*, was Ceremonial
“ or Judaical, or are changed or abrogated in
“ the Gospel ; those Precepts lie upon us now
“ with the same Power and Obligation as it
“ laid them under then ; for the Antiquity of a
“ Law, or Institution, rather commends it to
“ us, than any ways abates of its Obligation :
“ so that had there been no other Institutions
“ for Singing of *Psalms*, &c. than what is in
“ the Book of *Psalms*, we should have had
“ sufficient Authority to be found in them.

(*A Manuscript called Psalmody.*) He might have added, Since especially it is of the like Nature with Prayer, *viz.* a moral Precept, as well as brought into a written Law. But to all I might add, 'tis much more unreasonable to plead an exemption from the Force and Obligation of those Precepts, since the Saints are enjoined to sing those *Psalms* of *David* by the Holy Ghost in the New Testament ; for all grant there are no other *Psalms*, none called *Psalms* besides the Book of *Psalms*.

3. To this, take what Mr. *Wells* affirms ; “ I shall (saith he) take one Shaft out of the whole Quiver, *i. e.* I shall use one Argument, among many, which is this, *viz.* We always find this Duty of Singing *Psalms* linked to, and joined with other moral Du-
“ ties ;

ties; thus the *Psalmist* joins Singing and Prayer together, *Psalm. 95. 1, 6.* O come let us sing unto the Lord. — O come, let us worship, and fall down, and kneel before the Lord our Maker.

There is Prayer and Singing connected, Singing being of equal necessity and authority with other Ordinances: And so the Apostle *James* joins these two together; *Is any among you afflicted? let him pray. Is any merry? let him sing Psalms, Jam. 5. 13.* You may observe, both these Services are equally calculated for Man's Necessity. Thus *Paul* and *Silas* join them in their practice, *Acts 16.*

26. And so *Justin Martyr*, in his 117th Question, *ad Orthodoxes*, tells us, That they sang, and sent up Prayers to God; the Primitive Church confirming *David's* Injunctions, and the Apostolical Commands. So that by these Instances we may observe, that the Duty of Prayer and Singing have walked in the same Equipage, and lay claim to an equal Authority from Divine Writ, the Scripture jointly favouring both, p. 177.

Secondly, This Duty and holy Ordinance of Singing in Gospel-Days is evident from these Prophetick Psalms. "I may speak, saith Mr. *Wells*, of Singing, as *Paul* speaks of *Timothy's* Ordination, *1 Tim. 4. 14.* it was given by Prophesy. There are divers Prophecies in the Old Testament concerning Saints singing in Gospel-times, on *Psalm. 108. 2.* saith he, *Meliorus* observes, that there *David* pours

forth his ardent Prayers and Wishes for the Kingdom of Christ. And so Divines observe, that the 100 Psalm is Prophatical; *Make a joyful Noise unto the Lord, all ye Lands. Serve the Lord with gladness: Come before his Presence with Singing.* *O sing unto the Lord a new Song: Sing unto the Lord all the Earth.* Here we, and all the Gentiles be sure who believe in Christ, are required to sing, nay, and to come into his Presence, that is, into his Publick Worship, with Singing. The like in 1 Chron. 16. 23, 24. *Sing unto the Lord all the Earth: shew forth from day to day his Salvation. Declare his Glory among the Heathen; his marvellous Works among all Nations.* So Psal. 66. 1, 2. *Make a joyful Noise unto our God, all ye Lands. Sing forth the Honour of his Name: make his Praise glorious.* Psal. 21. 13. *Be thou exalted, O Lord, in thine own strength: so will we sing, and praise thy Power.* These, and many other Psalms, are, 'tis evident, Prophecies of Gospel-Times, when the old Boundaries of the Church should be broken down, to give an entrance unto the *Gentiles* into the Church of God; and to shew us, that as the *Jews* in their Church-State were to celebrate the Praises of God by *Psalms*, so are we: and as *Israel* sang the Praises of God in the Wilderness, and at the Red Sea, and therein acknowledged the Benefits they received; so must we, with Songs of Thanksgiving, shew forth from day to day his Salvation, and declare his Glory among the Heathen, with a joyful and triumphant

phant Noise ; otherwise we fall short of answering the Prophesy in our Day and Times, and render not to God the Duty he requires. And to all the prophetical *Psalms*, I might add that pregnant Prophecy recorded by the Prophet *Isa*, Chap. 52.8. *Thy Watchmen shall lift up the Voice, with the Voice together shall they sing.*

“ Which clearly (saith Mr. *Wells*) prognosticates this Musical Ordinance in Gospel-Times. *Musculus* saith, These Watchmen shall jubilee, when they shall consider the great Joy approaching for the Redemption obtained by Christ. There are two things, which not only establish, but sweeten and honour an Ordinance. 1. Promises. 2. Prophecies. Christ himself was the Fruit and Issue of both.

These things clearly inform us :

“ 1. That Singing of *Psalms*, &c. is not a legal part of Worship, but suitable to Gospel-Times.

“ 2. That there is clear and manifest Institution of it; * nay, and that these prophetical *Go-
spel-Psalms* and *Prophecies*, are part of the Gospel, (being Prophecies of it, as the first Chapter of *John* is). What think you of those places of the *Prophets* and *Psalms*, that speak of Christ as they are mentioned and recited in the New Testament? are they not Gospel as well as any thing ye find therein taught or laid down anew? Doth not the Apostle tell us, *That unto them* (that is, to *Israel*) *the Gospel was preached*,

*Manuscript
Psalmody.

as well as unto us? And that in Promises and Prophecies it was preached to Abraham?

“ 3. Consider that there is no attainment under the Gospel, of special spiritual Privileges, that can exalt Christians beyond the practice of this Duty; the more our Mercies are, the greater are our Obligations to praise God by *Psalms, Hymns, and Spiritual Songs*; and so express the Joy of our Hearts, by Singing forth the Praises of God: they that attain to the greatest purity of Gospel-Worship and Institutions, are to do as *Moses and Israel* did at the Red Sea. Rev. 13. 3.

“ 4. And they sang the Song of Moses the Servant of God, and the Song of the Lamb, saying, Great and marvellous are thy Works, Lord God Almighty; just and true are thy Ways, thou King of Saints. Who shall not fear thee, and glorify thy Name, O Lord? for thou only art Holy; for all Nations shall come and worship thee, for thy Judgments are made manifest. Manuscr. *Psalmody*.

These were such that have attained to the Purity of Gospel-Institutions, being purged as by Fire from Antichristian Pollution, being become as pure and transparent Glass, having got a perfect Conquest and Victory over Antichrist, who are said thus melodiously to sing forth the Praises of God; and to close this, we shall sing in Heaven in the highest Glory: and therefore it follows, the highest state of Grace calls upon us; be sure to be found in this so holy and sublime Duty, which as we have shewed, is the Work of Angels.

Object.

Obj. But by the same Argument you bring to prove we ought to sing Psalms, &c. in Gospel-times, from the Precepts given by David; Why may we not, as David did, use an Instrument of ten Strings?

Ans^w. I. Singing with Instruments, we say with Reverend Mr. Cotton, "was typical, and so a Ceremonial Point of Worship, and therefore ceased; but Singing, saith he, with Heart and Voice, is a Moral Worship, such as is written in the Hearts of all Men by Nature. As to pray in distress, pag. 6. let it be observed, that I am not alone in my Apprehensions, as touching Singing being a Moral Duty. Here you see that this worthy Man positively affirms the same: And again, he saith, "That singing of Psalms, &c. is not a Ceremony, but a Moral Duty, and so continueth in the New Testament, [Cotton's singing of Psalms, pag. 23, 24.] But, saith he, suppose singing with Instruments were not typical, but only an external Solemnity of Worship fitted to the Solace of the outward Senses of Children under Age, (such as the *Israelites* were under the Old Testament, Gal. 4. 1, 2, 3.) yet now in the grown Age of the Heirs of the New Testament, such external pompous Solemnities are ceased, and no external Worship reserved, but such as holdeth forth Simplicity and Gravity, &c. I might add, and by the same Argument we may not sing, because they used Instruments, &c. We must not pray, or their praying is no Rule to us, be-

cause they offered them up to God with Incense, and divers such like Absurdities in other respects would follow; therefore there is now no other Instrument to be used in singing but that of the Tongue, well tuned with Grace, from a holy and spiritual Heart. But more of this hereafter. 'Tis enough to remove this Objection, Singing is given forth a-fresh in the New Testament, and no Instrument of Musick mentioned. Which brings me to the sixth and main Argument, to prove, *Singing of Psalms, Hymns and Spiritual Songs*, a Gospel-Ordinance.

CHAP. VI.

Wherein it is proved, that singing of Psalms and Hymns, &c. is a Gospel-Ordinance, because instituted and required of the Churches by the Holy Ghost.

WE shall now shew you it is one of Christ's Institutions, or that which the Holy Ghost doth positively require, or injoin the Churches of God in the New Testament to be found in the Practice of. To make this fully to appear, I shall direct you to *Ephes.* 5. 19. *Ἄλμοῖς καὶ ὕμνοις, Psalmis & Hymnis, in Psalms and Hymns, and καὶ ωδαῖς πνευματικαῖς, & Canticis spiritualibus, and in spiritual Songs, ἀδεῖτε καὶ ἀλογεῖτε, cantantes & psalentes,*

lentes, singing and psalming in your Hearts to the Lord. Col. 3. 16. Let the Word of Christ dwell in you richly in all Wisdom; teaching and admonishing one another in Psalms, and Hymns and spiritual Songs, singing with Grace in your Hearts. The holy Apostle in this Epistle to the Colossians, strenuously laboured to take off this Church from all Jewish Rites, Shadowy-Ordinances and Ceremonies, and yet enjoyns the Duty of *singing of Psalms and Hymns and spiritual Songs* upon them by the Authority of the Holy Ghost, as that which is the absolute Duty of the Saints and Churches of Jesus Christ in Gospel-days. What a foolish thing is it for any to object against this Ordinance, because in the performance of it under the Law it was with Musical Instruments, since 'tis to these Churches so plainly given forth as a Gospel-Duty, and in them to all the Churches of the Saints to the end of the World? For by the same Argument one may deny singing of Psalms, &c. to be a Duty, notwithstanding so fully commanded or enjoyned by the holy Spirit, another may object against any other Precept, and so till they leave us not one Gospel-Ordinance. I must confess, whatsoever was given forth under the Law, or enjoyned as an Ordinance (unless a Moral Precept) that is not given forth anew under the New Testament (there being neither Precept nor Precedent for it) I never believed it doth in the least concern us. Hence we object against the Jewish Sabbath (for tho a time of Worship is

Moral;) yet the Seventh Day, which was commanded to the People of the Jews, and proselyted Stranger that was within their Gates, yet it being not given forth in the Gospel by Christ, nor his Apostles, nor ever observed (as we can find) by any Gospel-Church, it concerns us not in the least, especially considering that the Gospel Churches observed another Day in public-Worship, and not that, *viz.* the first Day of the Week.

But as touching this of Singing, there can remain certainly no doubt about its being our Duty, since, as I have already proved, it was observed before the Law, and under the Law, and in the Gospel, and given forth here to these Churches as an absolute Institution: for if these words don't contain a Precept, we shall be at a great loss to find a Precept for divers other Duties in the New Testament, which are no otherwise expressed.

As for Example, *Only let your Conversation be as it becomes the Gospel,* Phil. 1. 27.

Is any afflicted? let him pray, James 5. 13.

Let no corrupt Communication proceed out of your Mouth, &c. Ephes. 4. 29.

Let every one of you so love his Wife, &c. Ephes. 5. 33.

All these Precepts are enjoyned in the very same form of Speech, Let the Word of Christ dwell in you richly in all Wisdom; teaching one another in Psalms, and Hymns, and Spiritual Songs, singing with Grace in your Hearts to the Lord.

Is any merry? let him sing Psalms, James 5. 13. 'Tis not left to our liberty, whether we will sing or not, or that we may, or may not do it; 'tis as absolutely enjoyned as Prayer, or any Gospel-Duty, and that not only on single Persons at special occasions, but on the Churches also; they are here required to sing Psalms and Hymns, and Spirituals Songs likewise.

A Man may as well say, any one of them who were Members of the Churches, were not concerned in other Precepts, as to say, this doth not concern them all generally as well as some in particular. May not you as well say, and stand by it too, All are not to be filled with the Spirit, or to desire the further influence and assistance of it; or, all are not required to pray, nor to put on the whole Armour of God; or, all are not to let their Conversation be as becomes the Gospel? nay, what not?

Now since one Command, or two at most, for breaking of Bread is judged a sufficient ground for all Christians Obedience, and we finding no mention made of the practice of it in divers Gospel-Churches; Why is not this Command, thrice repeated in the New Testament, as binding on our Consciences as the other? especially considering how it corresponds with the Practice of Christ and his Apostles, as shall, God willing, be further evinced. For we have, in a word, both Precepts for it, and Examples too. Tho if we had no Precedents for Singing in the New Testament, yet these Precepts are sufficient; and where we have the one, we need not the other. Besides,

Besides, where there is the like Ground or Reason of a Law, one would think that might tend somewhat to satisfaction : Have not we like cause to praise God, and to sing forth his Praise, as they had ? And doth not God deserve the like Glory and Honour from us, as from them ? And do not our Souls need those sweet Soul-refreshing Comforts and Consolations which many meet with in that Ordinance, as much as they did ? And is not every Word of God alike pure and righteous, and equally to be esteemed ?

Nor will that Objection, some raise against it, signify any thing, viz. *Why, we cannot come at it ; we do not know how we should sing.*

Ans. How ! has Christ not been faithful then (who is the Son over his own House) in declaring the manner how we should sing ? hath he not left us a Pattern, or an Example himself ? Is it not said, *they sang an Hymn, viz.* he himself with his Disciples ? And since there is no other Rule, Mode, or Manner of Singing differing from that practised by *Moses* and *Israel* before the Law, (and others after them) and these in the New Testament, what can be clearer ? the manner is plainly described. But will your utter neglect of it upon this pretended Ignorance excuse you before the Lord ? ought you not to do it as well as you can ? But I am afraid rather some have taken up a Prejudice against it, and do not desire to be informed about it. But I shall from what I have said upon this last Proof, draw one Argument, and proceed to the next thing.

Arg.

Arg. I. That which Christ practised in Gospel-Worship, and his Holy Apostles by the Authority of the Holy Ghost did enjoyn on the Gospel-Churches as their Duty to do, is the undoubted Duty of the Saints and Churches of Christ to do and perform to the end of the World. But Christ did practise the Singing of a Hymn with his Disciples in Gospel-Worship, and his Apostles did enjoyn, or require the Gospel-Churches to sing Psalms and Hymns, and Spiritual Songs as their Duty, by the authority of the Holy Ghost. Ergo, 'Tis the undoubted Duty of the Saints and Churches of Christ, to practise Singing of Psalms, Hymns, and Spiritual Songs to the end of the World.

The Minor, as to the practice of Christ and his Disciples, I have already proved; the Scripture is plain, read Mat. 26. 30. *And when they had Sung an Hymn, they went out into the Mount of Olives.* The same is recorded by St. Mark, Chap. 14. 26. And his Apostles did injoin it on the Churches, Ephs. 5. 19. Col. 3. 16.

As touching the Major, if that be not granted, farewell to all Gospel-Institutions.

For if neither Christ as our Pattern, nor the Apostolical Institutions and Injunctions contained in the New Testament as our Rule, gives no sufficient Authority as to do what was so practised and enjoined, what Ordinance can bind us?

C H A P. VII.

Proving Singing of Psalms, &c. An Ordinance, because it was confirmed by Miracles, as other Ordinances were.

MY next Argument to prove it is a Gospel-Ordinance to Sing *Psalms, Hymns, and Spiritual Songs*, is taken from that visible witness that God did bear to it, in the New-Testament, it seems to me, (and others whose Eyes God hath opened) that it was confirmed by a Miracle, as all other Gospel-Ordinances more or less were, *Heb. 2. 3, 4.* As the whole of Christ's Doctrine, or the Christian Religion, was confirmed by Signs and Wonders, and divers Miracles and Gifts of the Holy Spirit according to God's own Will and good Pleasure; so were most, if not all, Gospel-Ordinances particularly.

1. Meeting together on the first Day of the Week was miraculously owned, and confirmed by that wonderful effusion of the Holy Ghost, *Acts 2. 1, 2, 3.*

2. Preaching the Word was after the same manner confirmed. Whilst Peter yet speak these words, the Holy Ghost fell on all them which heard the Word, *Acts 10. 44.* For they heard them speak with Tongues, and magnify God, *vers. 46.*

3. Bap-

3. Baptism was as wonderfully confirmed at the Baptism of our Saviour; for when he came out of the Water, the Heavens were opened, and *to, a Voice from Heaven, saying, This is my beloved Son, in whom I am well pleased,* Mat. 3. 16, 17. *And the Spirit descended like a Dove, and lighted on him.*

4. Laying on of Hands was after the like manner owned and confirmed: *And when Paul had laid his hands on them, the Holy Ghost came on them, and they spake with Tongues, and magnified God,* Act. 19. 6.

5. Also when the Apostles had prayed, 'tis said; *the place was shaken where they were assembled; and they were all filled with the Holy Ghost,* Act. 4. 31.

6. In the last place, we find Singing also was in the same sort confirmed: *And at Midnight Paul and Silas prayed, and Sang Praises unto God; and the Prisoners heard them. And suddenly there was a great Earth-quake, so that the Foundations of the Prison were shaken, and immediately all the Doors were opened, and every Man's Bands were loosed,* Act. 16. 25, 26. Mr. Wells taking notice of this place, faith, God honoured the Ordinance of Singing, &c. with Miracles: Behold here, faith he, an eminent Miracle, Prisons saluting their Prisoner's Liberty. Paul and Silas Singing, set God on working. *And if their Tongues were loosed in Duty, their Hands shall be loosed for Liberty;* Singing and Praying can work wonders. Certainly had not this Duty, as well as others, been

been to continue in the Church as most acceptable to God, he would never have witnessed to it after this manner: but since he hath, let such tremble that slight and contemn it. As these Miracles confirmed the Gospel in general, so all must needs confess each Ordinance thus owned and born witness to, was miraculously confirmed, and as others, so this.

Jointly with this Argument, it is necessary also in the next place to consider, how Singing of *Psalms* was brought into the Church in the Gospel-times, as other Ordinances were, even as a Doctrine, Prophesying, Interpreting, &c. *1 Cor. 14. 26.* Nay, and it seems it was in their Publick Assemblies, when Unbelievers were admitted to come in among them, as appears by *vers. 33.*

Object. But this was an extraordinary Singing, or a Singing by an extraordinary Gift, and there are none have such Gifts now; and therefore none must sing in these days, since the miraculous Gifts are ceased.

Answ. That the *Psalm* was extraordinary as to the Matter, is doubtful; because we know no *Psalms* but the Book of *Psalms*, or those called the *Psalms of David*: so that it is very likely it might be one of them; but let it be a *Psalm*, or an *Hymn*, given forth by the extraordinary Gifts of the Spirit, and sung too by the same extraordinary Spirit, yet this doth not weaken, but strengthen my Argument.

i. Because, as I said even now, all Gospel-
Ordinances

Ordinances were witnessed to by the miraculous Gifts of the Holy Ghost, in the Apostles days; and so likewise they had extraordinary Gifts to discharge those Duties respectively.

1. They had an extraordinary Gift of Prayer, extraordinary Gifts to Preach and handle a Doctrine; the like in Interpreting and Prophesying, so no doubt likewise for Singing. But if after these extraordinary Gifts ceased in the Church, the Saints were to sing no more, but leave off that Ordinance, notwithstanding the Churches are enjoined to sing by the Holy Ghost:

Pray consider the direful Consequences of such an absurd Conclusion, *i. e.* the Apostles had an extraordinary Spirit, nay, an infallible Spirit, in *Preaching*, in *Praying*, in *Prophesying*, in *Interpreting* the Scripture; and in the whole of their Work, in the Administration of the Gospel, in respect of every Duty and Ordinance thereof; these are all ceased, since none have these miraculous Gifts now. From hence it will follow, There's none now can, or ought to *Preach*, *Pray*, *Interpret*, &c. or dispense any one Ordinance of the Gospel, &c. Nay, and 'tis not unknown to many, there are some have lately made use of this Argument against all Ordinances: And this I will say, and by the help of God stand by it too, That if Singing must be rejected or thrown away, by virtue of this Argument, *viz.* *Because none have an extraordinary Gift to bring it forth*, all Ordinances are gone, or must be cast off. God deliver

poor

poor Christians from the pernicious Arguings of such weak Opposers of Singing of *Psalms*, *Hymns*, and *Spiritual Songs*. Besides, 'tis evident, none of those Duties and Gospel-Administrations, were tied up to such who had those extraordinary Gifts, but that others who had but the ordinary Gifts, might and ought to attend upon the Administration of the same Duties and Ordinances, as well as those so miraculously endowed: for the main Business the Apostle strives to do there, was not to order the Matter of the Worship of the Gospel, but to regulate the Manner how those extraordinary Gifts in the Church should be used to prevent Confusion; and that all might be done to edification of the People, whilst God saw good to continue them in his Church. Doubtless there cannot be a stronger Argument brought to prove and confirm this Ordinance. The Holy Ghost inspired the Saints with Miracles, Gifts of the Spirit, to bring forth a *Psalm*, as well as to bring forth a Doctrine; and so witnessed to it, and established it as a standing Ordinance in the Church, as being of the same Nature and Authority with Prayer and Preaching, or any other Gospel-Institution. I will close this with one Argument.

Arg. *That Duty or Ordinance which was owned and witnessed to by the Lord in the New Testament, with Miracles, and the extraordinary Gifts of the Spirit, is to abide in the Church as a standing Ordinance. But Singing of Psalms, &c. was thus confirmed, owned, and witnessed*

witnessed unto. Ergo, Singing of Psalms, &c. remains in the Church as a standing Ordinance.

CHAP. VIII.

Proving Singing of Psalms, Hymns, and Spiritual Songs, a Gospel-Ordinance, to continue in the Church, from the practice of the Churches in the succeeding Ages next the Apostles Times, particularly in the second and third Centuries; with the practice of all the Godly generally in all Ages, nay, the most strict in Grace and Godliness till this present Age.

AS Singing of Psalms, Hymns, and Spiritual Songs, was instituted and given forth by the Holy Ghost in the Gospel, and practised by Christ and his Saints in the Primitive Times: so we shall shew you, from the best and most approved Ecclesiastical Histories, it was practised in the Ages next unto the Apostles Days.

Here I shall give you what Mr. Roberts in his *Key to the Holy Bible*, hath said upon this account, pag. 173.

“ And as Singing of Psalms, &c. (saith he) was used in the purest Primitive Apostolical Times in the Church-Assemblies: so

“ it was continued all along in the successive
 “ Churches hitherto, though it is too evident
 “ that some Corruptions and Vanities, by lit-
 “ tle and little, crept into this, as into other
 “ parts of God’s Worship.

“ Singing of *Psalm*s, &c. was used in the
 “ second Century, to celebrate Christ and his
 “ Deity, against the Calumny of *Theodosius*.
Euseb. Eccl. Hist. Lib. 5. cap. 28.

Eusebius tell us, that *Pliny* the Second, about
Anno 98, wrote an Epistle to *Trajan* the Em-
 peror, that the Christians being gathered to-
 gether before day, were wont to sing Hymns to-
 gether, and praise Christ as God. And the
 same *Eusebius* affirmeth, that *Philo-Judeus* did
 testify the same of this Christian Practice; and
 also assures us, that the said *Pliny* and *Trajan*
 lived in the Time of the Apostle *John*, who did
 not die till about 100 Years after Christ.

This Epistle of Pliny is extant in Euseb. Hist. Eccles. lib. 2. c. 17. This very Passage out of *Eu-
 sebius*, I find cited by Mr. Ro-
 berts, Mr. Wells, Mr. Cotton,
 and also by Mr. Sidenham and
 others. But having the History,

I need not mention them; yet
 for one Reason I shall add the same over again
 out of Mr. Sydenham’s *Treat. of Singing*, p. 209.

“ *Eusebius* (saith he) in his *Eccles. Hist.*
 “ *lib. 3. cap. 35.* quotes two Epistles of *Pli-*
nus Secundus to *Trajan* the Emperor, testi-
 fying that the Christians were wont to as-
 semble themselves, before day, to sing *Psalm*s
 and *Hymns* together. The same doth *Philo-*

“ *Judeus*

Iudeus testify, who lived in the Apostles Time, as the same *Eusebius* saith, *Lib. 2. cap. 22.* Now in the Time of *Plinius* and *Trajan* did the beloved Disciple live, saith *Zanch* on *Ephes. 5. 18, 19.*

Tertullian, who flourished near the Apostles Time, about 194, saith, the Christians were wont to sing out of the Holy Scripture, *Apol. cap. 1. 9.* as their usual custom.

Athanasius maintains it was practised in his Days, *Episcop. eo locis.*

Cyprian pressed this Duty in his Epistle to *Donatus.*

Chrysostom in his Commentary on *Psal. 41.* admonishes all Persons, Countrymen, Mariners, Weavers, &c. to sing *Psalms* and *Spiritual Songs.*

Estius cries out, saith Mr. *Wells*, to take notice of the Custom of the Primitive Christians, who did not only sing *Psalms* and *Hymns* in their publick Assemblies, but in their private Families.

I might quote *Ambrose*, who zealously pressed this Duty on the Western Churches, of singing *Psalms* and *Hymns*, *Lib. 9. Confessionum.*

Mr. *Cotton* saith, that one *Samosatenus* the Heretick, who denied the Deity of the Lord Jesus, was one of the first that within these first 300 Years, opposed the Singing he speaks of.

No marvel if the Saints sung to Christ, as unto God, that such a Man opposed the practice of Singing such Hymns.

Basil the Great, a most Famous, Pious, and Learned Man, mightily commends the Singing of Psalms, as I find him quoted by several worthy Writers, I need not go lower.

Obj. *But they Sung with Orrgans, or musical Instruments; the Ordinance was corrupted, and we cannot come at it now, &c.*

Ans. 1. We find no mention in the least of any other Singing, but that of united Voices, in *Eusebius*, nor *Tertullian*, &c.

2. But, pray, what Ordinance hath not been corrupted and the purity of it (as practised in the Primitive Time) lost? Now by the same Argument, *viz.* because adulterated and intermixt with foolish Ceremonies, we must not Sing: So we must not practise *Baptism, nor the Lord's Supper*, nor any other Institution of the Gospel, for none have been more abused and corrupted than they have; and indeed it is rather an Argument for Singing, than against it; for here in Satan shewed his Malice and Hatred of it, by seeking thus to add Poison to it.

But ought not we to labour to restore it to its primitive Practice (as in other Ordinances, through Grace, we have been helped to do?) Shall we not have the pure Food of God's Word, because Antichrist hath put Poison into theirs?

There is one thing I omitted which is worthy to be noted in *Eusebius*; It seems the Christians would not part with this sweet Ordinance of the Gospel, though it cost them the loss of their

their Lives, for though they were discovered by their Singing in their Assemblies, yet they would not leave it off.

To pass by the *Waldenses* practice in Singing, &c. and all other Godly Christians since the beginning of the Reformation; How zealous were the Godly *Puritans* (as they were called) for this blessed Ordinance, in whom Godliness shone so gloriously, that few since may compare with them?

Also our Brethren of the *Independent* and *Presbyterian* Perswasion are as well establisched in this sweet Ordinance, as in Prayer and Preaching. What though they mistake in Baptism, doth it therefore follow they must needs mistake here too? Why may they not be wrong, and off the Rule in their Preaching and Praying and all else they do?

I must confess, I value not the Practice of all Mankind in any thing in God's Worship, if the Word of God doth not bear witness to it, but sence 'tis positively enjoined in the New-Testament, and also an Example left of our Saviour, and his Disciples practice, I thought it could not be amiss to take notice of the unanimous Agreement, and joyned Consent and Practice of the Churches and Godly Christians in the succeding Ages next after the Apostles, and to this very Day; but all this is needless, since 'tis to me all one as to go about to prove the Saints in every Age of the World did pray and praise God, this of Singing being an Ordinance of the same nature.

C H A P. IX.

Shewing the true Form or Manner of Singing in the Gospel-days; and that it ought to be with united Voices, or to sing together harmoniously.

I Having in the first Chapter proved there is no proper Singing but what is with the Voice, part of my Work here is done already; till I come to the Objections? I need not handle that Point any farther. But the Question is, Whether one Person only, or the whole Church, should sing together with united Voices?

'Tis the latter that I do assert, and shall, by God's assistance, endeavour to make appear; and I shall begin with our Pattern, I mean that Example our Lord Jesus and his Disciples have left us; *Is it not said they sung?* that is, Christ himself with his Disciples sung a *Hymn* together, in the end of the Administration of the Holy Supper, *Math. 26. 30.*

The second place I may direct you to, is *Acts 16. 25. And at midnight Paul and Silas prayed, and sang Praises unto God, and the Prisoners heard them.*

Obj. The place in Mathew 26. 30. may as well be translated, *they praised God.*

Answ.

Answe. Though it is true they praised God, and it will bear that sense, yet, as Mr. *Cotton* and all learned Men I can meet with say, the Greek word signifies, *their Praising of God in a Hymn.* That is to say, they praised God by Singing. [See Dr. *Du-Veil* on *Act. 16. 25.*] Where is the Man that saith the Word will bear a praising of God without Singing? if there should be such a Person, I perceive (by my converse with several Learned Men) that I shall bring twenty, may be an hundred to that one that will refute and contradict him in what he says.

But let this be considered, *viz.* Though all spiritual Singing is a Praising of God, yet all Praisings of God, are not Singing his Praise.

I have already proved that Singing in the Spirit in a melodious manner, is the highest manner to express the Praises of God that the Scripture bears witness of; so that 'tis no marvel that some tell you it signifies Praising of God. But it is a poor sorry Cause that puts Men upon a temptation to quarrel with the Translators of the Bible, who from the word they *hymned*, positively affirm, they sang a Hymn. This is enough to stumble many weak Christians, who from such Dangerous and unnecessary exceptions may be ready to conclude, the Holy Bible is not truly translated in other places, and so may not know what to receive as a Truth, especially when they shall render a Greek word *Singing*, and another shall say it signifies no more than *giving of Thanks.* Yet Mr.

Marlow seems to affirm no les, pag. 30. All know these are two different things, and tho he says truth, that says they praised God, when they sung an Hymn; yet if they did no more than in the common manner say Grace, or give Thanks, he that says they Sung, tells an untruth; in plain English, he lies; and so every Man will say: Should I give Thanks after Supper, and one that is by should say *I sung a Hymn*, would not others who were with me wonder at his Impudence, and say he related a false Story, and testify I did no more than say Grace, or give Thanks?

Nor doth it signify any thing, if some Greek Copy or old Translation should render it, they gave Thanks, from the word [they Hymned:] For of what Authority is such a Translation, when compared to our late faithful and laborious Translators, who having many Greek Copies, and comparing them together, do affirm the Greek Word signifies, *they sung an Hymn?* and so saith Learned Dr. Du-Veil.

Object. But might they not be said to sing together, tho none sung but Christ only, and his Disciples at the close say, Amen; as in Prayer Men are said to pray, when there is but one that is the Mouth?

Ans. This can't be, since there is so great a difference between the nature of Prayer, and that of Singing, which I have clearly opened in the first Chapter of this Treatise; there is *Mental Prayer*, praying in the Heart, and Heart-rejoicing; but there is no proper singing
" without

without the Voice, so that this would be justly to confound the Propriety of Speech. A whole Multitude that hear a Sermon, and say *Amen* to what they hear, may as well be said all of them to preach, as many may be said to sing, when there is but one only indeed that doth sing.

2. But further, to remove this Doubt; I must say with Mr. Cotton, " If the Disciples " did not joyn in singing that Hymn, but " only by silent Consent, then they might as " well be said to have taken the Bread and " blessed it, and broke it and distributed it, " and so the Cup; for all this Christ did with " their silent Consent. But what our Saviour " did alone, is expressly recorded as done by " himself: He took the Bread and gave Thanks; " it doth not say, they gave Thanks; and he " took the Cup, &c. But observe, this of " Singing or *Hymning*, is *laid down* in the plural Number, when they had sung an *Hymn*, " they departed into the Mount of Olives: " They that departed into the Mount, were " they that sung the Hymn: Now it was not " Christ alone, but his Disciples with him " that departed into the Mount of Olives; " therefore, saith Mr. Cotton, it was Christ " and his Disciples that sung the Hymn together.

C H A P. X.

Proving Singing the Praises of God with united Voices, from the Practice of the Saints in the time of the Old Testament.

But to proceed in the next place, to prove the Ordinance of Singing ought to be performed with united Voices, pray consider the Practice of *Moses*, and the Children of *Israel* in singing after their Deliverance at the Red Sea, *Exod.* 15. 1. *Then sang Moses and the Children of Israel this Song, &c.* *Moses* did not sing alone, but the whole Congregation sung with him: *Psal. 106. 12. They believed his Word, they sang his Praise; but soon forgot his Works;* namely, the most of them that sung at the Red Sea; not *Moses*, but the Children of *Israel* who sung with him, they that sung his Praise soon forgot his Works: *“ Moses, say our late Annotators, composed the Song, and he, together with the Israelites, sung it to the Honour of God. Thus sung Deborah and Barak,* and indeed we find no other Singing generally throughout the Old Testament. And therefore, since we are commanded to sing, and Christ hath given no other Direction

on about it but that of his own Practice, with his Disciples after the Holy Supper, and that of the Practice of *Paul* and *Silas*, who sung together, we may assure our selves there is no other manner of Singing to be brought into the Church but that with united Voices; and he that should set up, or bring in any other way or manner, doubtless would be guilty of an Innovation. Should one alone sing in the midst of the Congregation, like a Ballad-Singer, what Word of God is there to justify any such Practice? I doubt not but to make appear, when I come to it, that that Refuge in *1 Cor. 14.* will fail them.

C H A P. XI.

Proving that singing the Praises of God in Publick Worship with united Voices, from the Prophecies of the Scripture, that foretold how the Saints and Church of God should sing in Gospel-days.

OUR third Proof to demonstrate singing of Psalms, Hymns and Spiritual Songs in God's Publick Worship with united Voices, shall be taken from those Prophetical Psalms and Passages in the Old Testament, that clearly relate to the Practice of the Saints in Gospel-Times. Take Dr. Roberts words here in the first place. "Singing of Psalms, &c. by Believers

“ lievers under the New Testament (saith he),
“ is often-times prophetically fore-told and
“ fore-required in the Old Testament; and
“ therefore Singing of *Psalms* is clearly an Or-
“ dinance of Christ under the New Testament.
“ The Antecedent is evident in sundry instan-
“ ces of the Old Testament. (Wherein pray
take notice, that this Argument the Doctor
brings, doth not only prove, that Singing is a
Duty, but shews the manner of it also, how
it should be used in our Congregations). He
then proceeds to mention some of those Pro-
phetical Scriptures.

“ *O sing unto the Lord a new Song: sing un-*
“ *to the Lord all the Earth. Sing unto the*
“ *Lord, bless his Name, &c. Psal. 96. 1, 2.*
“ *Again, Make a joyful Noise unto the Lord,*
“ *O all the Earth. Serve the Lord with Glad-*
“ *ness; come before his Presence with Singing.*
“ Both which places, all the Earth, (saith he)
“ must needs refer to the *Gentiles* as well as the
“ *Jews* at that present Time; to the *Gentiles*
“ afterwards, when they should be called and
“ converted to the Lord, then the *Gentiles* also
“ should worship the *Lord* with Singing of
“ *Psalms*, with a joyful Noise. Which cann’t
be any other than Singing together with a me-
lodious Voice. But he goes on. “ So that
“ these Passages (saith he) are *tacit* Prophe-
“ cies of calling the *Gentiles*, and of their
“ New-Testament-worshipping God by Sing-
“ ing forth his Praise. Add hereunto that no-
“ table passage; *O come let us sing unto the*
“ *Lord:*

“ Lord : let us make a joyful Noise to the Rock
“ of our Salvation. Let us come before his
“ Presence with Thanksgiving ; and make a
“ joyfnl Noise unto him with Psalms. Psal.
“ 95. 3. This Psalm is undoubtedly a Pro-
“ phesy of Christ, and of that Worship that
“ shall and ought to be performed to him so-
“ lemnly in Sacred Churches under the New
“ Testament, and especially on the Lord’s-
“ Day-Sabbath. The Sabbathism, or rest of the
“ New Testament, for the Apostle interprets
“ this Psalm of Christ, compare Psal. 95. 7.
“ to the end, with Heb. 3. 6, 7. & 14. 15. as
“ upon that Psalm I have noted. This Psalm
“ judicious *Calvin* thinks, agrees to the Sab-
“ bath-day, wherein Sacred Assemblies worship
“ God. And it is evident in the current Psalm,
“ that herein the Holy Ghost prophetically ex-
“ horts to that solemn Worship of God under
“ the New Testament, which was usual on
“ Sabbath-Days, *viz.*

“ 1. Praising the Lord, and Thanksgiving
“ to him with Singing of Psalms, (with a
joyful Noise, or melodiously with united Voices) “ *Vers.* 12. urging the same with sundry
“ Arguments, *Vers.* 3, 4, 5.

“ 2. Solemn publick Prayer, with the Rea-
“ sons thereof, *Vers.* 6.

“ 3. Willing, believing, and obedient at-
“ tention to the Word of God then published,
“ without hardening their Hearts against it
“ through unbelief, *To day if you will hear his*
“ *Voice, harden not your Hearts,* *Vers.* 7, 8.

“ So

“ So that this Prophecy of Christ, and of the
“ New-Testament-Worship, evidently shows,
“ that the Praises of God, solemnly with Sing-
“ ing of *Psalms*, solemn Prayer, and solemn
“ Preaching; and hearing of the Word of God,
“ should be those Ordinances of Christ, (and
“ in such manner as there mentioned) as the
“ Duties of Christians under the New Testa-
“ ment. And it is here further added, whereas
“ the Apostle saith *To day*; this day is interpre-
“ ted by the Apostle to be meant, 1. Not of
“ the Seventh-Day-Rest from the Creation, *Heb.*
“ 4. 6, 7, 8. 2. Nor of the Typical-Rest
“ *Joshuah* gave them in the Land of *Canaan*,
“ *Heb.* 4. 6, 7, 8. but of another certain Day
“ limited in *David's Psalms*, *Heb.* 4. 7. which
“ is called Σαββατισμός; a Sabbathism, a keep-
“ ing of a Sabbath, remaining to the People of
“ God, *Heb.* 4. 9. And this Sabbathism is
“ the Day of our Lord Jesus, when he ceased
“ from his Work of Redemption, as God did
“ from his of Creation, *Heb.* 4. 10. And
“ which is that Day of our Lord Jesus? Is it
“ not the Day of his Resurrection, that's our
“ Lord's-Day-Sabbath, which *David* so long
“ before foretold should be celebrated with so-
“ lemn Prayer, Preaching, and Hearing of the
“ Word, and with Singing of *Psalms* with a
“ joyful Noise. [And thus what was written
afore-time, was written for our Learning; and
is full of Instruction to us, and doth serve for
Reproof and Correction; likewise to such who
do not hearken to every part of those Duties
which

which are enjoined upon them therein, but cavil themselves out of the practice of it, with groundless and unnecessary Objections, and childish Questions]. " But further, (saith he) " our Spiritual and Eternal *Sabbatism*, partly " as with Christ from Sin and Misery, both in " this World, and that which is to come, *Je-* " *sus our High Priest being passed into the Hea-* " *vens*, Heb.4. 15, 16. Mr. Cotton speaks the same with this worthy Man, pag. 10, 11.

2ly, The next Scripture-Prophecy, that shews clearly how the Lord's People should sing now in Gospel-Days, is that in Isa. 52. 7, 8. *Thy Watchmen shall lift up the Voice ; with the Voice together shall they sing.* It is worthy your noting to consider, what Time this Prophecy did refer to ; which you may soon see, if you read the Context, *How beautiful upon the Mountains are the feet of them that bring good Tydings, &c.* Which the Apostle absolutely applies to the Time of the Gospel, and to Gospel-Ministers, Rom. 10. 15. And the Prophet doth not only say, The Watchmen shall lift up their Voice, and with the Voice together sing, but also calls upon the desolate and waste places to sing together ; which can refer to none but the Lord's People, who in Gospel-Days shall be made a Praise to him who had been as a poor barren and waste Wilderness. For (saith the Prophet) in the next words, *The Lord hath made his Arm bare in the Eyes of all Nations, and the ends of the Earth shall see the Salvation of God*, Vers. 10.

Now this place directly declares the manner how we ought to Sing, that is, with Voices together. And thus I find a most Reverend and Learned Man speak upon the place :
“ *David’s Psalms* (saith he) were Sung together in Heart and Voice, by the twenty four Orders of the Musicians, who typed out the twenty four Elders, (which our Annotators, and others say signify the Church and Ministers of Christ), and so saith this Author, *viz.*
“ All the Members of Christian Churches, *Rev.*
“ §. 8. who are made Kings and Priests to God, to praise him as they did ; for if there had been any other Order of Singing besides the Body of the People, to succeed those formerly used, the Lord would doubtless have given directions how or what it was. Not Moses only, but all *Israel* sang ; and the Women, as well as the Men, also intimateth that that Song *John* speaks of, *Rev. 15.3.* which, saith he, the Protestant Churches getting *Victory over the Beast, with Harps in their hands,* and Singing the Song of Moses, refers to that Song and manner of Singing *Exod. 15.1, 2.* And there is no doubt of it but it doth. Moreover, (saith he) *Isaiah* foretells, in the days of the New Testament, that God’s Watchmen, and dissolates lost Souls, (signified by desolate and waste places) should, with their Voice, Sing together, *Isa. 52. 8, 9.* The Song of the Lamb (saith he) was with many together, *Rev. 7. 9, 10.* And the Apostles expressly command the Singing of *Psalms,*

“ *“ Psalms, Hymns, and spiritual Songs, not*
“ *“ to any select Christians, but to the whole*
“ *“ Church, Ephes. 5. 19. Col. 3. 16. Paul and*
“ *“ Silas sang together in Prison, Act. 16. 25.*
“ *“ and must the Publick hear only one Man*
“ *“ Sang (I must say it would be a strange sight*
“ *“ to see and hear, and without any Warrant*
“ *“ from God’s Word, or Practice of any Church*
“ *“ of Christ).* To all these (saith he) we may
“ add the Practice of the Primitive Churches,
“ the testimony of the ancient and holy *Basil*
“ is instead of many, *Epist. 63.* When one of
“ us (saith he) hath begun a *Psalm*, the rest
“ of us set in to sing with him, all of us with
“ one Heart, and with one Voice; and this
“ (saith he) is the common practice (speaking
“ of *Basil*) of the Churches of *Egypt, Lybia,*
“ *Thebes, Palestina, Syria.* To the same pur-
“ pose *Eusebius* gives witness, *Eccles. Hist.*
lib. 2. cap. 17. “ The Objections (saith he)
“ made against this, do most of them plead a-
“ gainst joyning to Sing in Heart, as well as
“ in Voice, as that by this means others out of
“ the Church will sing, as also that we are not
“ always in a suitable Estate to the matter
“ Sung, and likewise that all cannot Sing with
“ understanding, and are not all therefore
“ who have understanding to join in Heart and
“ Voice together. Are not all the Creatures
“ in Heaven, Earth, Seas, Men, Beasts, Fishes,
“ Fowles, &c. commanded to praise the Lord?
“ and yet none of these, but Men, and God-

“ ly Men too, can do it spiritually and with
“ understanding.

The third Scripture Prophecy is, *Hos. 2. 15.* which clearly alludes to the Gospel-days, as Expositors shew, *viz.* when God should make a New Covenant with his People, and *betroth* them to himself for ever: *vers. 19.* *I will allure her, and bring her into the Wilderness, and speak comfortably unto her.* *Vers. 14.* *And will give her Vineyards from thence, and the Valley of Achor for a Door of Hope, and she shall sing as in the days of her Youth, and as in the day when she came up out of the Land of Egypt;* which is clear has respect to that of *Exod. 15.* see our Annotators on this Text, for it fully confirms Singing under the Gospel, and such a Singing as was of Old.

I shall close this with what Dr. Roberts saith, in his *Key to the Holy Bible*, pag. 175. “ Finally, that passage in the Prophet, *Thy Watchmen shall lift up the Voice, with the Voice together shall they Sing,* is (saith he) prophetically spoken of the Times when the Feet of the Messengers of glad-tidings shall be beautiful, who shall say unto *Sion, Thy God reigneth.* This is interpreted by the Apostle *Paul* of the Gospel-times under the *New Testament.*

I rather chuse to give my Understanding of this glorious Truth, in the words of other Men, such worthy and renowned Men as these, than in my own, thinking some may more readily

readily incline to receive the Truth from them, than from such a poor Nothing-creature as I am ; yet, did not I verily believe as they did in this matter, I should not have cited a word from their Pens. Besides some of their Works lie in great Folio's, that very few may meet with ; and what they say, which they prove from God's Word, we ought carefully to receive, though in some things they differ from us : Therefore if any Answer me, they must also answer them in what I have cited out of their Writings, or I shall conclude I have no Answer at all.

C H A P. XII.

Proving 'tis our Duty to sing the Prai-
ses of God with united Voices, from
the great Noise such are said to make
when they sing.

This appears by that in Exod. 32. 17, 18.

T And when Joshua heard the noise of the People as they shouted, he said to Moses, There is War in the Camp, vers. 17. And he said, It is not the Voice of them that shout for mastery, neither is it the Voice of them that cry for being overcome ; but the noise of them that sing, do I hear, vers. 18. Certainly one Man's Voice could not have made such a Noise, no-

thing can be more clear, but that they sung with united Voices together.

Obj. But here it is objected, *This was in praise of the Golden Calf, and so no rule.*

Answ. 'Tis no matter to whom they sung, it was their Sin and horrid Wickedness to give that Divine Worship and Praise to a *molten Image*, that belonged to God only; but there is no question but they sung now to this false God, as they had done, *cap. 15.* to the true God of Heaven and Earth, and therein lay part of their wicked and horrid Deed.

The second Scripture is *Psal. 81. 1, 2. Sing aloud unto God, make a joyful Noise*: which cannot be apply'd to one Man's Singing, and divers others in the Book of *Psalms* before cited.

The third place is that in *Rev. 19.* which is a Prophecy of that triumphant Singing that shall be in the Church throughout the Earth, or in all Nations, at the downfal of *Babylon*. *And after these things I heard a great voice of much People in Heaven, saying, Allelujah, vers. 1. And I heard as it were, the Voice of a great Multitude, and as the Voice of many Waters, and as the Voice of mighty Thundrings, saying, Allelujah; for the Lord God Omnipotent reigneth, Vers. 6.* That Singing that is represented to *John* by these kind of Noises, can't signify the Singing of one single Man in a Congregation: and though it is said to be, then at that time to such a degree, and on that occasion extraordinarily performed, yet it makes not

not against ordinary Singing, which is a Gospel-Precept (as hath been proved); for as there are times of extraordinary Prayer, so of extraordinary Praise and Singing to Jehovah. Moreover, it follows no more, that we must not sing at all, unless we have an extraordinary cause to be merry or rejoice in God; then it doth follow we may not pray at all, unless we are afflicted, *James 5. 13.*

I shall now shut up this with three or four Arguments, and proceed to the next Chapter.

Arg. 1. *If it was never commanded of God, nor the Practice of his People under the Old Testament, nor in the New, in the ordinary Worship of God, for one Man alone to sing by himself in the publick Congregation; then for any to attempt to bring such a Practice into the Church would be a great Evil, and an absolute piece of Will-worship, or an Innovation.* But it was never the Practice of God's People under the Old Testament, nor in the New, nor commanded of God in the ordinary Worship of God, for one Man alone to sing by himself in the publick Congregation. Ergo, *For any to attempt to bring such a Practice into the Church, would be a great Evil, and an absolute piece of Will-worship, or an Innovation.*

The Major certainly every Man will grant, that is resolved not to add to, or diminish from God's Word, or doth believe there must be no Additions nor Alterations to what is laid down in Christ's New Testament: for by that Argu-

ment, if one new Practice may be admitted, others may.

As to the *Minor*, if any can shew me in the Old or New Testament, that any one Man in the ordinary Worship of God was allowed thus to do, I must confess my Argument is lost; but if they cannot do that, 'tis unanswerable.

Arg. 2. If singing of Psalms, Hymns, and Spiritual Songs, be enjoyned on, or required of the Churches by the Holy Ghost in the New Testament; and that there is no other way, manner, or mode prescribed, than what was used by the Saints under the Old Testament, and by Christ and his Disciples in the New, viz. a singing together with a melodious Voice; then that way the Saints sung under the Old Testament, and Christ with his Disciples under the New, is to be our Rule and Practice in Singing, and there is no other. But singing of Psalms, Hymns, and Spiritual Songs is enjoyned on, or required by the Holy Ghost of the Churches in the New Testament, and there is no other way, manner or mode prescribed than what was used by the Saints under the Old Testament, and by Christ and his Apostles under the New. Ergo, To sing together with a melodious Voice, is to be our Rule and Practice in singing, and there is no other.

No body will surely deny my *Major*; if any can find another way, manner or mode prescribed, let him shew it us. As to the *Minor*, that singing of Psalms, &c. is enjoyned, I know no body doth deny it.

Arg. 3. If whatsoever was writtem aforetime, or given forth in the Old Testament by the Spirit, especially which were moral Duties; nay, and given forth afresh in the New, was, as to matter and manner, for our Instruction and Learning; and singing of Psalms, and Hymns and Spiritual Songs, which is a moral Duty, was given forth aforetime, nay, and it is given forth afresh in the New; then the matter and manner of Singing, as practised in the Old, and practised in the New, was for our Learning and Instruction, that we should do the same. But whatsoever was written aforetime, or given forth in the Old Testament by the Spirit especially, which were moral Duties, nay, and given forth afresh in the New, as to matter and manner, was for our Instruction and Learning; and singing of Psalms, Hymns, and Spiritual Songs, which is a moral Duty, was given forth aforetime in the Old Testament, and afresh in the New. Ergo, Singing of Psalms, Hymns, and Spiritual Songs, as to matter and manner, as practised in the Old Testament and in the New, was for our Learning and Instruction, that we should so do, and practise the same.

The Major cannot be denied, the Minor is proved from that in Rom. 15. 4. For whatsoever was written aforetime, was written for our Learning, 2 Tim. 3. 16. and from what I have said in this Treatise, wherein 'tis evinced, that Singing, &c. is a moral Duty, and given forth both in the Old and New Testament.

If any object and say, that then we must sing nothing but *David's Psalms*, or the Songs contained in the Old and New Testament. I answer, The Matter that then was sung was God's Word, or Divine and Holy Songs, and so must the Matter of our Songs be the Psalms of *David*, or the Word of Christ, *i. e.* such things that are certainly Divine and Sacred, congruous with the Word of God or spiritual Songs.

If they object about the manner used under the Law with Musical Instruments. I answer, I plead for no other manner than was practised in the New Testament as well as in the Old ; for under the Old we read of singing together with united Voices without Instruments, and the same in the New : So that unless Instruments of Musick (as *Organs*, &c.) were used in the New Testament, they are unlawful to be brought into the Worship of God ; and in vain is it for any to object against Singing, because Musical Instruments were used under the Old Testament, since the one is given forth in the New, *viz.* singing Psalms, without mention made of Instruments of Musick, and so practised also. But to that Objection I purpose to give a full Answer when I come to consider of Mr. Marlow's Book.

Arg. 4. *If Christ and his Disciples never practised, nor enjoyned on the Churches any Ordinance or Duty, but they left a sufficient Rule how such Ordinances or Duties should be performed ; and yet Christ and his Disciples did sing, and enjoyned singing of Psalms, &c. on the Churches*

Churches; then they left a sufficient Rule how singing of Psalms, &c. should be performed. But Christ and his Disciples did practise and injoin singing of Psalms and Hymns, &c. Ergo, Christ and his Disciples have left a sufficient Rule to shew how singing of Psalms and Hymns should be performed.

This Argument cannot be denied; therefore let our Brethren consider where the fault lies, who do not see the way how to sing, &c. 'Tis said, Moses was faithful in all God's House, as a Servant, and was careful to do every thing according to the Patern shewed him in the Mount; but Christ, as a Son, is faithful over his own House. Now since Singing was required of the Churches by Christ (for what the Apostles enjoyned by the Spirit, Christ enjoyned) in the New Testament, certainly he has left a sufficient Direction how it ought to be performed, otherwise it would reflect upon his Wisdom and Faithfulness. Strange! is Singing practised by Christ and his Apostles, and enjoined on the Churches, and is there no certain way to know what that Singing is, nor how it should be performed? I stand in a maze to see how confused some are in their Minds and Sentiments about it! one saying 'tis only Heart-Joy; others 'tis no more than to praise or give Thanks to God in Prayer; faith another, 'tis to be performed or done by one single Man alone in the Congregation, tho not one Example or Precedent in all the Scripture in God's ordinary Worship for any such Practice. O how hard is

is it to bring Men off from their own conceited Opinions, or to receive a Truth they either are prejudiced against, or else not willing to have it to be received as an Ordinance of God !

C H A P. XIII.

Shewing what the Matter is the Saints and Churches of Christ should sing in Gospel-Times ; opening what Psalms, Hymns, and Spiritual Songs are.

ONE Objection that is brought against Singing, is this, *viz.* We do not know what we should sing, and therefore do not sing in our Congregations. I must confess, if Singing was practised and enjoined, and nothing was left in God's Word to shew us what it is we are to sing, it would be strange, and a sufficient Plea against the practice of it ; but such a thing could not stand consistent with the Wisdom of the Spirit. But, blessed be God 'tis not so, as we by his Assistance shall now further make appear : For we have, first, our Pattern, which is Christ's practice with his Disciples, in this Case as in others. 2dly, The Rule, which are those Precepts laid down in the New Testament ; Christ and his Disciples sung an Hymn. And be sure the Matter of it was Spiritual, it being performed by those Sacred and Holy Persons ;

sons, and in the Sacred Worship of God, i. e. just as they had celebrated the Holy Supper. But to speak to the Rule; see Ephes. 5. 19. *Be ye filled with the Spirit, speaking to your selves in Psalms, and Hymns, and Spiritual Songs, singing and making melody in your Hearts to the Lord.* So, Col. 3. 16. *Let the Word of Christ dwell in you richly, in all Wisdom, teaching and admonishing one another in Psalms, and Hymns, and Spiritual Songs, singing with Grace in your Hearts to the Lord.*

Here you have six Things observable, or the words contain six parts.

First, The Matter to be sung in the general, viz. the Word of Christ; *Let the Word of Christ dwell in you richly in all Wisdom, teaching and admonishing one another in Psalms, &c. singing with Grace in your Hearts.*

Like as the Word of Christ ought to dwell in us richly, that we may meditate thereon, and be able to preach it, hear it, and understand it, &c. so to sing it. The Word of Christ is therefore positively laid down to be the Matter we must and ought to sing in the general; for we are enjoined, to have it dwell richly in us in this place, more especially to sing it, than on any other account.

Secondly, The Singers, that is, the Church, or Churches to whom he wrote, more particularly the Saints and faithful in Christ at Ephesus, and at Coloss, and in them to all other Saints and Churches of Christ to the end of the World.

Thirdly,

Thirdly, More particularly the Matter to be sung, *viz.* *Psalms, and Hymns, and Spiritual Songs.*

Fourthly, The Manner, or how it should be performed, *i.e.* with Melody, or Spiritual Joy in the Heart, or *Grace*. What he calls Melody in our Heart in one place, he calls Grace in the Heart in the other. *The Tongue is the Instrument*, but it must be tun'd with Grace, or the Musick will not be sweet in Christ's Ears.

" In Singing of *Psalms, &c.* (faith one) a
" gracious Heart takes Wings, and mounts up
" to God to join with the Celestial Quire : It
" is Grace which fills the Heart for, and sweet-
" ens the Heart in this Duty.

Fifthly, The Master of the *Chore*, the *Preceptor*, as Mr. *Wells* faith, *viz.* the Heart; we must look to the Heart in Singing, that it is purged by the Spirit. God is the Creator of the whole Man, and therefore will be worshipped and praised with the whole Man. The whole Man is bought with a Price; our Tongues as well as our Spirits are not our own; therefore we ought to glorify God in our Bodies, and in our Spirit, which are the Lords, 1 Cor. 6.19, 20. *My Heart is fixed, O God, my Heart is fixed: I will sing and give praise*, Psal. 57. 7. *Awake my Glory, &c. I my self will awake.* What was this which *David* calls his Glory? (all tell you) it was his Tongue; and in Singing and Praising of God, the Glory of it much lies, when the Heart is filled and fixed with Grace in the discharge of this Duty.

So in *Psal. 108. 1.* *O God, my Heart is fixed: I will sing, and give praise with my Glory.*

Augustine saith, “ It is not a musical String, but a working Heart that is harmonious. *Mary* sung with her Tongue, and her Heart was in her magnificent Song. And, as saith another Godly Man; “ When we sing *Psalms*, &c. let us take heed that we have the same thing in our Mind, that we warble forth with our Tongues, and that our Song and our Heart do not run several ways. If (saith *Mr. Wells*) we in Singing only offer the Calves of our Lips, it will too much resemble the Jewish Service. Men may hear, or pray, as well as sing carnally; therefore we should remember to do as the Apostle teaches, *to sing with the Spirit, and with the Understanding also, 1 Cor. 14. 15.*

Sixthly, and lastly, The End, *viz.* to glorify the Lord, and lift up his Praise. God is to be our true and only Scope, *i. e.* to set forth his Glory ought to be our ultimate End, I mean, when we sing and perform all other Duties of Religion.

Now then, since the Word of Christ is the Matter in general that ought to be sung; it appears we are not left without Directions by the Spirit about this Ordinance, (let Men say what they please) for as 'tis Christ's Word we should and ought always to preach, and hear, so 'tis his Word we should and ought to sing: And as we are not tied up by the Lord in

Preaching, to do no more than barely read the Scripture, or quote one Scripture after another, (which would be rather Reading than Preaching) but may use other Words to edify the Church, provided they agree with, or are congruous to the Word of Christ, or the Sacred Scripture, (and yet we call that the Word of God which is preached, and so indeed it is); so when that which we sing is taken out of God's Word, or is Scripture, absolutely congruous, truly and exactly agreeing thereunto, it may as truly be called the Word of Christ, as our Sermons are, and may be so called.

Obj. But you add words to your Hymns that are not in the Text you refer to.

So we do in Preaching ; but if those words agree with the Text, 'tis still the same Word, and may be opened thereby the better to the understandings of the People. Besides, let it be considered, that we have not the Holy Scriptures in those words in which they were written by the Pen-Men of the Scripture, for they wrote the Old Testament in *Hebrew* words, and the New-Testament in *Greek* words. Also the Translators differ much in words in giving the true sense of the Original, so that this *Objection* is a mere contentious *Civil*. Moreover, there are in our Bibles (all Learned Men know) a multitude of *Suppliments*, or words added, to make good the sense, the Originals being too short to express it in our Language. Now you may as well, nay, if not with more colour of reason say, part of

the

the Scripture is Human, and not Divine, as to call our Sacred Hymns so: And so you may by the same Argument call our Sermons likewise. 'Tis evident, as Mr. Barton observes (in his Epistle to his Book of Hymns) "That Ju-
 "stin Martyr, Tertullian, and many others
 "have signified the Primitive Church used,
 "not only *David's Psalms*, but other Porti-
 "ons of Scripture to put in Songs for edifi-
 "cation. Hymns may (as he saith) be plain-
 "er than Psalms, and more suitable to Go-
 "spel-occasions, such in which Christians may
 "truly say they do teach and admonish one
 "another in; such (saith he) as inculcate our
 "Duties, and reprove our Vices, out of most
 "piercing Passages of Holy-Scripture, and
 "such as may answer or suit with all Ser-
 "mons, and accommodate all Occurrences,
 "and are no Innovations, but reduction to
 "primitive Use and Order. •

Remarkable is that passage in *Eusebius* con-
 cerning the Christians practice in singing of
 Hymns to Christ as to God. *Plinius Secun-
 dus*, to clear the Christians to Trajan, adds this,
 viz. Only that they held early Assemblies in Sing-
 ing of Hymns to Christ, as unto God, *Euseb.*
lib. 3. cap. 33. Doubtless they were compiled
 by some among them out of the New-Testa-
 ment, as the Spirit of God might enable them,
 in the same manner as they did, and we do
 compile our Sermons: and I see no other objec-
 tion lies here against our Hymns, than lies, or
 may be made against our Doctrine.

Thus

Thus as to the general Direction the Holy Ghost has given about what we should sing, viz. the Word of Christ.

But then, Secondly, we have particular Directions as to the Matter we ought to sing expressed in the Texts, viz. *Psalms, and Hymns, and Spiritual Songs*. I know some do conclude, that all these three allude to the Book of *Psalms*, because these three are the Titles, they say, of *David's Psalms*. Though that were granted, that some of *David's Psalms* are called *Hymns* and *Songs*, yet I see no reason that all other spiritual *Hymns* and *Songs* should be excluded.

1. Because we often find in the New-Testament the *Psalms of David*, or Book of *Psalms* mentioned, as comprehending all those *Hymns* and *Songs* contained therein, without calling them the *Psalms, Hymns, and Spiritual Songs of David*, see *Luk. 20. 42. & 24. 44. Act. 1. 20.*

Moreover this seems to exclude other Scripture-Songs, that they themselves own may be sung, as *Moses's, Deborah's, Isaiah's, Habakkuk's, Simeon's, Zachariah's, Mary's, &c.*

However, by *Psalms* we are assured is intended the Book of *Psalms*, or those called the *Psalmes of David*, because we read not in all the Scripture of any called *Psalms* but them only ; so that the Form of these are contained in God's Word ; I hope these will not be called *Humane*. The Holy Ghost hath enjoined the Singing of *Psalms* particularly, and many of the *Psalms of David*, are, 'tis evident,

evident, pure Gospel, *i. e.* Prophecies and Promises that relate or refer wholly unto Gospel-times; and divers excellent Psalms there are, that be filled full of the High Praises of God for Christ, and the Blessings and Privileges Christians receive by him; tho I do not judg all the Psalms of *David* are so suitable to our days, nor can be so properly sung as some others, to the Edification of the Church. But,

I do not find any Man giving any convincing Argument, that no Hymns that are made out of God's Word, or putting other Scripture-Songs, as the *Canticles*, &c. into Verse, or proper Measure to be sung, are excluded in those words, *Psalms, and Hymns and Spiritual Songs*. I am of the same Mind with those Learned Men that Mr. *Wilson* in his Dictionary, and others speak of, that Psalms, Hymns and Spiritual Songs comprehend all kinds of Spiritual Songs, whereby the Faithful sing to the Glory of God, and the Edification of the Church, provided they are taken out of the Word of Christ. Moreover, I have met with a Piece written by a very Learned Man, who after he hath given the Sense of some Men about the Titles of the Psalms, and various Acceptation of the words, *Psalms, Hymns and Spiritual Songs*, speaks thus, "Yet
 " I must tell you by the way, that these words
 " in the Hebrew do not make such a precise
 " difference: For *Tehillim* is the general Title
 " of all the Psalms; *Mismor* the particular
 " Title of most Psalms, as well as of the
 " Psalms of Degrees: Nor do the Greek

" Words make such a distinguishing difference,
 " for a Psalm is of Ψάλμω to sing, and a
 " Hymn of ὑμένω, to sing Praise: And an
 " *Odo*, called a spiritual Ode, or Song, by our
 " Translators, is of the word Ἀδῶ, so that
 " it seems to me, saith he, that the Apostle
 " useth many words to signify that all our
 " Singing should be of Divine Things, (and
 " not vain things) to glorify God, and not
 " to please our foolish Fancies. But whether
 " we distinguish the one way or the other, we
 " see (saith he) the Apostles press the Duty
 " of spiritual Singing, whether of this kind
 " or that, (viz. whether Psalms of *David*, or
 " other spiritual Hymns ;) whether called of
 " Men of this Name, or that Name, in which
 " Injunctions the Apostles are so clear, that I
 " very few since the coming of Christ, that I
 " know of, have made scruple of the thing ;
 " and if any have of late, they never mention
 " these places, as if either they did not re-
 " member them, or could not answer them.

And to close this Chapter, take what worthy
 Mr. *Wells* minds in his late Sermon about such
 who neglect this Ordinance, either about end-
 less Scruples or Objections concerning the mat-
 ter or manner of Singing. " Let us, says he,
 " not disturb our selves with these groundless
 " Objections, but let us pursue and imbrace
 " this holy Duty, which is the very Suburbs
 " of Heaven. And observe what a Reverend
 " Person notes upon this occasion ; I observe,
 " saith he, they never thrive well who neglect

or

“ or scruple singing of Psalms ; they common-
“ ly begin at this Omission, but they do not
“ end there, but at last come to be above all
“ Ordinances, and so indeed without them,
“ whose Condition is not sufficiently to be de-
“ plored. *Suppl. to Morning Exercis.* p. 189.

To which let me add my Thoughts without offence ; I am perswaded, for several reasons, since this is so clear an Ordinance in God's Word, that the Baptized Churches, who lie short of the Practice of singing Psalms, &c. will never thrive to such a degree as our Souls long to see them, to the Honour of the Holy God, and Credit of our sacred Profession, and Joy and Comfort of those who are truly spiritual among us : for tho many things, as the Causes of our sad witherings, have been inquired into ; yet I fear this, and the neglect of the Ministry, are the two chief, which are both holy Ordinances of Jesus Christ ; and yet our People, (that is, some of them) do not love to hear of either of them.

C H A P. XIV.

Shewing who ought to sing Psalms, Hymns, and spiritual Songs; whether it ought to be done in the publick Congregation, and in a mixt Assembly or no.

THIS is strange that any should doubt, whether it be the Duty of the Church to sing (as well as private Families or Persons) since our blessed Saviour, with his eleven Disciples, upon the closing of the holy Supper, sung together an Hymn in that solemn Assembly; if we may not, ought not to follow them in the Practice of Singing an Hymn from thence, what ground is there to break Bread in our publick Assemblies from that Example? This is the Institution of that Ordinance; and, as he took Bread and blessed it, and took the Cup after the same manner, &c. so 'tis said when they had done they sung an Hymn, and went out, &c.

'Tis observable 'tis not said, Do this in your publick Assemblies: and therefore some may say, we will break Bread, or celebrate that Ordinance in our own private Families in an upper Chamber, as Christ and his Disciples did, and sing an Hymn when we have done, and so exclude publick Assemblies for that part of God's

God's Worship. But to proceed; we read, as I have again and again shewed you, that the Apostle enjoins Singing on the Churches, *Ephes. 5.19. Col. 3. 16.*

Object. *But he doth not bid the whole Church to sing, &c.*

Answ. The Apostle enjoins the Lord's-Supper on the Church of the *Corinthians*, *1 Cor. 11. 23, 24.* But some may say, he doth not bid every one of them to break Bread; how doth it follow every Member ought so to do? there would be no end of such Objections. But by this Rule, any Precept enjoined on the Churches may be restrained to a few Persons only, and so it would open a Door to Men to excuse themselves from being concerned in other parts of Gospel-Duties and Worship: therefore where a Duty is enjoyned by the holy-Spirit on the Churches, without the least hint or intimation that it concerns only some of them, nay, and an Ordinance in which there is the same parity of Reason, why one should be found in it as well as another, that Duty concerns the whole Church, or every Member: but it is so in the case of singing of Psalms, Hymns, and spiritual Songs: pray what ground has one Man to sing from hence more than another?

Are not all equally concerned to praise God? nay, and having received equal Mercies, Blessings and Priviledges, to sing his Praises, since 'tis required of all, without the least exemption of any one?

Object. But what ground is there to sing thus in the Church before or after Sermon ?

Answ. 1. As much surely as there is to pray before or after Sermon ; nay, 'tis evident, if we do not take our Rule to pray before and after Sermon from those general Precepts that enjoyn Prayer, then I do declare I know no Rule at all for it in all the New Testament, for we have neither Precept nor Example in the case, but where we read of Duties that concern only some Persons, and not the whole Church, the Holy Ghost mentions the Persons, 1. Either by their Relations they stand in one to another ; Or, 2. Else by their Condition in the World. Or, 3. By their Office or Place they stand in.

As there are particular Duties that concern Parents, Children, Masters, Servants, Ministers, Members : Also Kings, Subjects, rich Men, poor Men, Men in Adversity, or Men in Prosperity, all sorts and conditions of Men.

But here this Duty comes under no such particular Consideration ; but as 'tis the Duty of all to hear God's Word, and to pray with united Hearts, so to sing together with united Voices, there being no other manner or way prescribed, as I have shewed, for the discharge of that Duty or Ordinance of God.

But I would fain be resolved by my Brethren, or any other, what Ordinance of God or Duty it is that appertains to his Worship which ought

ought to be performed in private, that may not be performed in publick.

Take what famous Mr. Cotton of New-England speaks as to the Answer of this Objection, 'tis thus stated by him, *viz.*

Object. *Scarce any Example can be given of any intire Congregation that sung together mentioned in the Scripture.*

Answ. "Tho no Example could be given for it, yet it is a sufficient Warrant for the Duty if there be a Precept; and, saith he, the Precept is plain, *Col. 3. 16.* where the whole Church of *Coloss* is exhorted to have the Word of Christ dwell in them richly, and to admonish one another in *Psalms, &c.* to sing with Grace or holy Melody to the Lord. If God, saith he, had reserved this Duty to some select *Choristers*, he would have given some Directions in the New Testament for their Qualification and Election; but since he speaketh nothing of any such, &c. he commandeth this Duty to the whole Church.

2dly, The Practice of God's *Israel* of old, (*i.e. Moses* and the Children of *Israel*) is a further Solution to this Objection; for there is an Example of singing together; and besides, that there was a mixt Multitude with them too is evident, who, no doubt, sung with them, having received the like Mercies they did. See *Exod. 12. 38.*

In the Manuscript I have by me before cited (which seems to be wrote by a Man of Parts and good Ability) who, speaking to this Ob-

jection, says much to the same purpose; First,
" That we have a Precept which is more than
" a Precedent. Secondly, That we have Pre-
" cedents for it in the Old Testament. And say
I, it being no ceremonial Rite, but a moral and
perpetual Duty, that in the Old Testament is
as much a Rule for us herein, as their religious
reading the Scriptures, and keeping of Days of
Prayer and Fasting, and Days of Thanksgiving:
if this be not so, in vain are our People pressed
and stirred up to those Duties by the Authority
of those Texts in the Old Testament, as I said
in *Chap. 4. pag. 47.*

Besides, we find 'tis prophesied of, that in
Gospel-days, as has been shewed, *Sions Watch-
men, and desolate Souls, or waste places, should
lift up their Voice, and with their Voice toge-
ther shall sing, Isa. 52. 7, 8.* And certainly
that in *Rev. 19. 1, 2, 3, 4.* those Hallelujahs
that shall be sung in the Gospel-Churches at the
downfal of *Babylon*, will be doubtless with
Voices, since 'tis said to be the *Voice of much
People, as the Voice of many Waters, and as the
Voice of mighty Thunderings.*

" Christ (saith Mr. Cotton) and his Disciples
" when they received the Lord's-Supper, which
" was a Church-Act, they were an intire Con-
" gregation, and they after Supper, sung an
" Hymn. To say that one sung it, saith he,
" and the others joined in Spirit, saying, *Amen,*
" hath no foot-hold in the Text, it might as
" well be said, they all took the Bread, they
" all blessed it, and gave it, in that one did
" it,

“ it, and all the rest joyned in Spirit and
“ consented in that, and in the blessing of it.

But 'tis said [they] sung the Hymn, not he a-
alone, yet [he] is said to give Thanks, or to bless
the Bread, &c.

“ It is no strain of Wit, saith he, but a
“ solid and judicious Exposition of the
“ fourth Chapter of the *Revelation*, to make it
“ a Description of a particular visible Church
“ of Christ, according to the Platform and
“ Patern of the New Testament; whereas the
“ four living Creatures are four sorts of Officers,
“ so the twenty four Elders set forth the Bre-
“ thren of the Church in respect of their
“ ripe Age, *Gal. 4. 1, 2, 3.* and twenty four
“ in number answering to the twenty four
“ Orders of Priests and Levites, *1 Chron. 25.*
“ 9, &c. and these are all said to joyn toge-
“ ther in singing a new Song unto the Lamb.
If his Exposition may not be admitted, yet
all Expositors agree, that by the four Beasts
and twenty four Elders, are meant the Church
and the Officers in the Church, and then their
singing together doth confirm the manner of
Gospel-singing with united Voices together in
God's Worship.

Object. *But what ground is there for the Church to joyn in singing of Psalms, &c. with Unbelievers?*

Answ. 1. Unbelievers joyning with them,
is one thing, and their joyning with Unbelie-
vers, is another: And since 'tis a Church-Ordi-
nance (as we have clearly proved all along it
is)

is) what Rule or Ground hath the Church to put Unbelievers forth of their Assemblies if they knew them from others? there may be Unbelievers in the Church, and there may be Believers out of the Church.

2. What ground hath the Church to pray with Unbelievers? certainly the Communion together in Spirit is more close and intimate than that of uniting the Voice; so that if it be unlawful to let them sing with us, 'tis unlawful to let them in their Hearts joyn in Prayer with us.

Must not the Children have their Bread, because Strangers will get some of it? Besides, in the Church of *Corinth*, when Singing was brought in amongst them, as well as a Doctrine, &c. the Apostle speaks of Unbelievers coming into their Assemblies: and 'tis one Reason he gives why they should take heed to prevent Confusion, and not to suffer one to bring in a Doctrine, (or many together) and another an Interpretation, and another a *Psalm*, to put them all on Singing, and so have all these Ordinances confounded together, in a disorderly and confused manner: So *1 Cor. 14. vers. 26.* compared with *vers. 23.*

3. If Singing be a part of natural Religion, or a moral Duty, as Prayer is, this Objection is gone for ever: So that he that answers what we say here, will do nothing unless he can make it appear Singing the Praises of God is a meer positive Precept, and had never been known to be the Duty of Mankind, without

out some written Law or Prescription. Are not all Creatures called upon to sing and praise their Creator? and have not Unbelievers cause to praise God, nay, sing his Praise for the Mercies and Blessings God doth bestow upon them? Nay, have they not cause to praise God for Christ and the Gospel? &c. What is Singing but praising of God? And would you not have any to do this but the Saints? Ought not all Men on Earth to pray, tho till they have Faith their Prayers are not accepted of God?

I shall conclude this Chapter with what Mr. Sidenham hath so well said to this Objection.

“ Many who grant Singing to be an Ordinance (saith he) among Saints, yet stumble to sing in a promiscuous manner with others, especially because so many *Psalms*, &c. are of such composition, that doth not seem to concern a mixt multitude.

“ For opening of this, I must lay down this general Position, That Prayer and Praises are natural Duties belonging to all Men as Men, though only the Saints can do them best and spiritually; it is so upon all Men by the Law of Creation, to seek to God for what they want, and to thank him for what they have: this is due unto God, owing unto him as Creator and Benefactor; and though Singing be a part of instituted Worship, yet it is as an addition of Order, and a regulation of a natural Duty: And as there is no Man but is bound to pray for

“ Mercies,

“ Mercies, so none are exempted from praising
“ God for Mercies, though they sing in a lower
“ Tune than Saints. Thus *David* calls in all
“ Creatures to bless and praise God, as a na-
“ tural Duty, according to their several Capa-
“ cities, *Psal. 136. Psal. 117. Psal. 107.*
“ *Psal. 20. 21, 22.* Praise, is the natural Du-
“ ty of all, the proper Duty of Saints, and the
“ perfect Duty of Angels and glorified Souls.
“ Object. You will say, *They cannot perform*
“ *it aright.*

“ Sol. 1. Their want of Ability doth not
“ discharge them from such a Duty engraven
“ on their Consciences, from the natural re-
“ spects they have to God as a Creator; to
“ perform which, God gave them full power.
“ Let every Man do his Duty conscientiously,
“ he may afterwards come to do it spiritually;
“ though I should lose the sense of a Duty in
“ my Conscience, yet the Duty lies on my
“ Conscience from God’s Authority, and my
“ Relation to him.

“ By the same Rule, every one should ab-
“ stain from performance of a Duty for want
“ of present Ability, whereas the Duty must
“ be done, and strength expected from Hea-
“ ven, and waited for according to the divine
“ manner of Dispensation.

“ 2. It’s not unlawful to join in any Act
“ with others, or to countenance them in it,
“ which is really their Duty as well as our
“ own: I cannot sin in joining with any one
“ in that Act, to perform which is the Duty
“ of

“ of another, as mine, though he may want
“ the present Ability.

“ For Duties must be measured according
“ to the Rule, not the Ability of the Performer.

“ Now, it’s no Duty for any Man to receive
“ the Lord’s Supper, or be a Member of a
“ Church in order to Communion, without he
“ find himself in some measure fitted by Grace,
“ these Sealing Ordinances of the Gospel, sup-
“ pose and require some other Qualification,
“ and are peculiar to visible Saints ; but where,
“ there is a natural Character, or an Ordinance
“ as to the Substance of it, at least equally con-
“ cerning all, there is no Sin to join in the ad-
“ ministration of it : And if we consider of it
“ warily, unregenerate Men are great sharers
“ in the Mercies of the Churches, besides their
“ own particular Duty, that they may well join
“ with them in setting forth God’s Praises.

“ But more closely and particularly.

“ 1. When the Church and Saints of God
“ are gathered together to worship him in
“ Singing, it is no more unlawful to sing with
“ others that stand by and join their Voices,
“ than when in Prayer they stand by and give
“ their Consent ; we do not so much join with
“ them, as they do own God’s Actings among
“ us : It is no sin in them to join with us in
“ such a Duty, neither can it be any sin in
“ us to sing, though others very carnal will
“ outwardly praise God with us.

“ 2. The Carriage of the Saints in their
“ hearty and real Expressions of Praises,
“ may

“ may convince others in the coldness and low-
“ ness of their Spirit, and stir them up to
“ some spiritual Apprehensions. *Sidenham on*
Singing, pag. 213, 214, 215.

’Tis evident the Church is not bound to worship God alone in the Administration of the Gospel, and not suffer the People to come among them, unless she intends to become no Church in a short time; for how shall she increase or have Children born in her? Is not Hearing the Word of God preached, and Publick Prayer, as Sacred Ordinances of Gospel-Worship, as Singing? Why then may they be admitted to join with the Church in those Ordinances, (which they are no better able to perform acceptably to God, than in Singing) and be denied to sing? By this Rule others must not be admitted to join with the Church in one part of Gospel-Worship, you must not suffer them to join with us in any, but even shut the Doors upon them, and worship God alone. And should we deny them to do this, it might also lay a Stumbling-block in their way, and give them a just offence against the Lord’s People. See more in *Chap. 9.* where we have spoken further to this Objection.

CHAP. XV.

Wherein Mr. Marlow's Book, and many other Objections raised against singing of Psalms, Hymns, and Spiritual Songs, are fully and plainly answered.

Though all that are impartial, who shall read Mr. Marlow's Book against Singing, and consider what I have already said in this Treatise, will say, He is answered: Yet I shall now give a particular Reply to all that is any ways material contained in it, which I have not detected and answered before.

That which he insinuates, pag. 3, 4. about the Weakness and Imbecility of some Christians about their reception of this Ordinance as a dangerous thing, needs no Reply; he would fain make his Reader think, to receive singing of Psalms, &c. as an Ordinance, is no less than a falling away from the Truth. "So clearly
" (faith he) manifested by the Holy Scripture,
" and witnessed to by the Sufferings of the purest
" Churches in our Age, who have born a lively
" Testimony, not only against the humane pre-
" scribed and precomposed Forms of Prayer,
" but against singing David's Psalms, and other
" Hymns or Songs precomposed by Man.

Answ.

Anſw. 'Tis not a falling away from Truth, to restore a lost or neglected Ordinance of the Gospel, (as you I perceive dare not deny, but this of Singing is); The main difference is about the Manner, or what Singing is. We say it is going forward in the glorious Work of Reformation. What though ſome Baptized Churches (who I do believe have attained to greater Purity in ſome things, than ſome others) have born ſuch a Witness againſt Singing of *David's Psalms*; is it therefore no Ordinance of Christ? muſt they needs know every Truth of Christ? Is there any Church that is yet arrived to ſuch a perfection of Knowledg, that they need not the diſcovery of any Truth but what they have received? I am afraid ſome of thoſe Churches are yet ſhort of the Knowledg and Practice of another Ordinance as well as this, and ſpeak againſt it as againſt this, though it is one of the firſt Principles of the Doctrine of Christ, *Heb. 6. 1, 2.* Are they againſt the Singing of *David's Psalms* and *Hymns*, do ye ſay? God forbid! ſince the Holy Ghost hath enjoyned the Churches to ſing them, *pag. 3, 4.*

But to paſs over this, you come to conſider that Text, *Ephes. 5. 14.* *Speaking to your ſelves in Psalms, &c.*

Object. "From theſe Words, nor the Context relating to them, is there any War-
" for a vocal Speaking; but otherwise it muſt be
" underſtood, a ſpeaking to your own Heart.
These are your words.

Anſw.

Answ. 'Tis well you do not affirm this, Teaching is then a Preaching, from *Psalms*, &c. in ordinary Gospel-Administration; for some there have been, and may be are now, that assert that, (and I think we shall find you there too by and by) however, let the Speaking be what it will that is here meant, it is evident 'tis such a speaking that is used in Singing; for so the following words explain it, which you are not willing (it may be) to cite; *Singing, and making of Melody in your Hearts to the Lord.*

You then mention *Col. 3. 16.*

" *I confess (say you) that Vocal Singing is here to be understood, otherwise it could not be Teaching and Admonishing to others in Word or Deed; but yet here is nothing to prove Vocal Singing together, for Teaching and Admonishing one another in Psalms, &c. is meant of the Ministering Brethren, whose Work it was to teach and admonish the other Members, according to the Gifts they had received; and none can prove any more by these words [one another] than what must be understood from *Heb. 3. 13.* But exhort one another daily, whilst it is called to day: And therefore as the word *Exhortation* is not used in the Church, but in an orderly ministerial way, by one at once, &c. must be used also according to Gospel-Rule; *1 Cor. 14. 26.* How is it Brethren? when you come together, every one of you hath a Psalm,*

*In *Ephes. 3. 19.* it was not Vocal Singing, yet here he says, 'tis a Vocal Singing.*

" hath a Doctrine, &c. be understand of a
" Vocal Singing all together; for I think none
" will say, that those words, Every one of
" you hath, &c. were spoken of all having
" those Spiritual Gifts, which can't be thought
" of every Minister in that Church, Vers. 28.
" much less of all the Members, &c. So it
" cannot be supposed, that all the Ministring
" Brethren had the Gift of Singing, or that it
" was any distinction of its universality in deli-
" very, more than of other Gifts in the same
" Text; besides the Context speaks of single
" Persons that must exercise in the Church, and
" therefore those words [every one of you] can't
" mean all, &c.

Answe. First of all; I cannot but take no-
tice how you contradict your self in *Ephes.* 5.
19. you would have the Apostle, by Teaching
and Singing, to mean only a silent Speaking in
their Heart, without a Voice.

But, in *Col.* 3. 16. you confess, that intends
a Vocal Singing: Do you think any Man, who
has the least Light or Knowldg in the Scrip-
ture can groundedly suppose, that the Apostle
doth, in *Ephes.* 5. 19. (in these words, Speak-
ing to your selves in Psalms, Hymns, and Spi-
ritual Songs, singing and making of Melody in
your Heart to the Lord. And in *Col.* 3. 16. in
these words, Teaching and Admonishing one a-
nother in Psalms, and Hymns, and Spiritual
Songs, singing with Grace in your Hearts to the
Lord) mean two different things? Surely there
is not one Man to be found of your Opinion,
for

for all generally, with one Mouth, affirm, the Apostle in writing to these two Churches, intends the one and the same Practice. Nor is there any thing said by you to convince us to the contrary; for though the Duty seems to be laid down in different words, yet it implies the same thing; *speaking to your selves, and teaching and admonishing one another,* are of the same import on this occasion as expressed here; for the Speaking is in Singing, and so is the Teaching and Admonishing, as the close of the Text opens it to every understanding Man.

2. 'Tis observable how you seem to confound this great Duty enjoined in ordinary Worship on these two Churches, with the exercise of those extraordinary Gifts, mentioned in *1 Cor. 14. 26.* which hereafter I purpose to explain, and shew the purport or main drift of the Spirit in that place in *1 Cor. 14, &c.* If any Man did sing in an unknown Tongue alone, 'twas because others were not capable to sing with him, and he from thence was not to use such a Gift in the Church, unless there was an Interpreter to give forth that Psalm or Hymn, that so all might sing with him, and be edified in that Ordinance as in others.

3. In the third place, which is yet worst of all, you would have this of *Teaching and Admonishing one another in Psalms, &c. singing with Grace in your Heart,* to refer to that *Heb. 3. 13.* which you apply to such who had the Gift to preach Ministerially, and to sing too by

the said Gift. In answer to this, in the first place, I thought we should not have had you to affirm, the Apostle means, by Teaching and Admonishing here in this place, to be Preaching, according to that (in your sense) you refer to in citing *Heb. 3. 13.*

Now as to the first part of your Assertion; had you read Reverend Mr. Cotton, it might have removed this Mistake, and so prevented your pains to trouble the Reader with such an Exposition of the Text: I find him answering an Objection, that directly includes part of yours, in these words following.

Object. “*The Apostle to the Ephesians and Colossians doth not say, Sing one to another in Psalms, but speak or preach one to another; or, in other words, Teach and admonish one another; the Psalms dwelling in their Hearts they were to dispose them in a way of teaching and admonishing; but as for singing, he makes no mention of that, until he came to teach them the manner of dispensing the words of Christ unto God in one Verse, and then indeed he teacheth them to sing in the Spirit, making Melody with Grace in the Heart.*

If I do not mistake you, this Objection contains part of what you say, and pray take his Answer; I do not doubt but he gives the true sense of the place.

Answ. “*Such as tremble at the Word, saith he, (as the framer of this Objection professeth himself to do) they should rather bow their Judgments and Practice to Scripture-*

ture-Language, than bow the Sense of Scripture to their own Conceptions against the Language of Scripture ; it is one thing to speak one to another in *Psalms, and Hymns, and spiritual Songs*, as is done in singing, and another thing to preach and teach one another out of the Psalms, and Hymns, and spiritual Songs. 'Tis true, they were to teach and admonish one another out of the Psalms, and the scope of *Paul* will teach that ; but if *Paul* had meant that, to wit, that they should teach and preach one to another out of the Psalms, he would not have said, Speak ye one to another in Psalms, or with Psalms, but out of the Psalms, for such is the Language of the Holy Ghost in expressing this Duty ; *Paul* is said to have expounded and testified, and persuaded the Jews out of the Law of Moses, and out of the Prophets, *Act*. 28. 23. So *Philip* is said to do, begin to preach to the Eunuch, from that Scripture in *Isaiah*, *Act.* 8. 35. Thus Mr. *Cotton*.

'Tis evident, my Brother, that *Paul* is not speaking here to Ministers, but to the whole Church, and he is not a laying down Directions to gifted Brethren how they should preach and exhort one another that way, as sometimes he doth, much less about the exercise of extraordinary Gifts ; but 'tis to injoin and exhort the Churches to sing Psalms, and Hymns, and spiritual Songs ; how also they should perform this Duty to the Honour of God and their own

Comfort, in ordinary Gospel-Administration. Dr. Roberts in his Key to the Bible, pag. 176. saith on these words to this purpose. " But Christians should be filled with the Spirit, not filled with Wine, but with the Spirit, and speak one to another in *Psalms, and Hymns, and spiritual Songs, &c.* thus rejoicing with Heavenly Melody in your Hearts to the Lord : and the latter words in both places, *Eph. 5. 19. Col. 3. 16.* are, saith he, *exegetical* to those in the beginning of the Verses, explaining what he means by speaking, teaching and admonishing, *viz.* thus edifying one another in singing *Psalms, &c.* And it's an excellent way of speaking to themselves and to one another, when Christians sing *Psalms, &c.* — therefore, saith he, that speaking to themselves, and teaching one another in *Psalms, and Hymns, and spiritual Songs, is done in singing.*

As to singing with a vocal Voice, you have granted 'tis intended by the Holy Ghost in *Col. 3. 16.* which is as much as I desire. What you hint or imagine of one singing alone has been fully answered, that never having been the Practice of God's People in God's ordinary Worship, neither in the Old or New Testament ; and as touching singing by an extraordinary Gift, more of that anon.

" And, saith Mr. Sidenham, many think there can be no such use of Singing, as to teach and admonish one another by it ; but " if

“ if we consider, there are many Lessons to
“ be learn'd one of another from this publick
“ Conjunction of singing Scripture-Psalms.

“ 1. They teach one another, and by the
“ very Act admonish one another, to get the
“ same Frames these holy Men had in penning
“ the Psalms, and in the variety and spiritu-
“ ality of them to get *David's* Frame, in sing-
“ ing *David's* Psalms, &c.

“ 2. 'Tis by this they teach one another the
“ Unity and Harmony that is and should be
“ among Saints, as one Body, that their Hap-
“ piness and Joys are bound up together, and
“ so the Misery of one is the Misery of the
“ whole; and this is a glorious Lesson to know
“ their Union together, as a Body equally con-
“ cerned in the Joy or Sorrow of one ano-
“ ther, equally interested in the Praises of
“ God. There is no Duty practised in all the
“ Gospel, that doth fully express the Commu-
“ nion of Saints, and represent Heaven, as the
“ Saints singing together. The Lord's Sup-
“ per doth represent the Communion of Saints
“ very lively, but not so as mutual singing,
“ when all at once, not by consent only, but
“ expressly speak the same thing the same mo-
“ ment. In the Lord's Supper, tho afterwards
“ they were all one Bread, yet they all do not
“ receive it at the same instant of time, but
“ may take successively the Elements; but in
“ singing they all joyn perfectly at once, to
“ sound forth the Praises of God, as if they
“ had but one Heart and one Voice too. This

“ is the perfect Emblem of Heaven, no jar-
“ ring, all with one Voice and Heart, *crying*
“ *Hallelujah, Hallelujah.*

“ 3. They teach one another this Lesson
“ also, *viz.* with what Alacrity and Clear-
“ fulness they should perform all their Duties
“ together, and how with sweetness of Love
“ and Joy they ought to walk together.

“ 4. They teach one another how to carry
“ themselves in all Conditions with a joyful and
“ praising frame of Spirit, &c. and it shews a
“ Soul is not in a right temper when he can-
“ not sing over his Condition. To which I
might add, nor are they in that sweet Concord
and Union with the Church, or hearty Affection
that cannot joyn in one Heart and Voice
with them.

“ 5. They teach one another by singing, and
“ admonishing one another (this way) to
“ avoid any thing that may hinder their Joys
“ in Communion, and break their Harmony
“ in spiritual Actions; all which, and many
“ more are great Lessons, and are taught na-
“ turally by Saints mutual singing together,
pag. 211, 212.

Object. If any should object, How can Un-
believers joyn with the Saints in singing, if this
be so?

Answ. This hath been answered already: there are the like Lessons, tho not to that degree and clearness, taught in uniting Hearts together in publick Prayer and Praises, in Prayer and in mutually joyning together equally in hearing
God's

God's Word: Nay, and all must grant, that the chiefest and nearest Communion is that of the Heart and Spirit: If therefore you may, and do admit such you speak of, to that Communion and Liberty with you, how dare you, or can you deny them this? True, the Voice shews that Union that is in the Heart, or sets it forth; but the chief Fellowship and Unity is in the Spirit, as in the last Chapter I have shewed.

Now I shall come to consider the Method or Form of your Book, or Heads you insist upon, which are laid down in six Particulars.

- I. *Of the Essence of Singing*, (as you call it.)
- II. *Of David's Psalms*.
- III. *Of prescribed or precomposed Songs*.
- IV. *Of Womens Singing*.
- V. *Of the Order of Singing*.
- VI. *Of Scriptural, and other Objections*.

I. Of the Essence of Singing.

Thus you begin, *viz.* "Though intelligible Singing for teaching and admonishing others cannot be without the use of the Organical Instruments of the Voice, yet the Essence or Being of Singing consists in an inward spiritual Exercise of the Soul or Mind of Man. And this must be granted: for we all do own that true Prayer may be made in our Hearts to God without the use of our Voice."

And then come and tell your Reader the Essence

Essence of Sin is in the Heart, and the Essence of other things Good and Evil, and take up four Pages in this kind of nonsensical way of speaking, confounding the proper Acts of God's Worship, nay, destroy them utterly, by starting an uncouth term, as here apply'd, of Essence; nay, and I perceive this mighty Man of Straw you have made and set up, you hug at a strange manner; 'tis, as it were, the Basis on which all the stress of the whole Super-structure of your new-found Contrivance to evade God's blessed Ordinance of Singing is laid; so that if this be razed, you must find another Singing in the New Testament besides this Essence of Singing, which you say is in the Heart; and I perceive 'tis only that inward joy of the Spirit that you mean by the Essence of Singing, and that to be all the Singing you would have the Saints to use in Gospel-days. And besure if you have missed the mark here, your Book has nothing in it of instruction. A Man cannot be so vain as to attempt to overthrow an Act of Divine Worship, as it hath been received and practised for many Ages amongst all the Godly generally; but he must set up something in the room of it which he must call by that name, since God's Word bears positive witness to such a Church-Ordinance. A Gospel-Singing there is, as well as a Gospel-praying, preaching, &c. But rather than it shall be that which indeed it is, as owned by the Law, and the Prophets, Christ and his Apostles, and most wise, learned, and truly

truly Godly Christians, it shall be something else contrived in the darkness of your Mind.

Thus the *Quakers* have cast off the Holy Ordinances of Baptism, and the Lord's Supper, and have gotten spiritual Ones (in the blind Imaginations of their Hearts) in their room ; as you would have a Heart Singing of Psalms without the Voice, so they have got a Heart-baptism without Water, and a Heart-breaking of Bread without Bread or Wine.

The Papists, or Church of *Rome*, also have, by the subtilty of Satan, and pride of their own Spirits, changed and corrupted these and other Ordinances of the Gospel another way, *viz.* they have set up something in their stead, which they call by their Names ; for, first, they have that they call Baptism, but it is not *Christ's Baptism*, but *Rantism*, with many Ceremonies added to it. They have that they call the *Lord's Supper*, but 'tis not *Christ's Ordinance*, but another thing, &c. Also let me tell you, in the fear of God, you have adventured to raze or take away *Christ's Ordinance* of Singing, and have invented something to put in its room, which you call a *Gospel-singing* : And I am afraid you little think of the bitter Consequents of this Attempt of yours, and how you seem hereby to ridicule (though not wittily, I have better thoughts of you) the whole of *Gospel-Ordinances*, by turning them into a thing you call *Essence*, a Heart-service only without the Bodily Organs, and rendering your self to be but little better in your so doing, than a

mere

mere *Enthusiast* ; and whilst you plead for Spiritual Worship, and cry down all Forms, you seem to overthrow all external Acts of Religion, by intimating, that because the Heart can perform one Duty at some Seasons acceptably to God, *viz.* Prayer without the bodily Organs ; why may not the Spirit or Heart perform Singing too ? say you. And why not, say I, Preaching the Word, Baptism, and Breaking of Bread also ? The *Quakers* have not only got a Spiritual or Heart-Baptism, and a Spiritual or Heart-Breaking of Bread, but an assembling together for Heart-Preaching also : And what you say about the Essence of these Duties being in the Heart, (and how 'tis the Heart or Spirit only in Duty and Ordinances that God looks at) and from hence seek to make void Singing with the Voice, it doth (as all Men may see) strike through the Loins of all External Acts of Divine Worship, as before shewed : For as I told you in the first Chapter, the Essence of Preaching, and every other External Duty, may as well be said to lie in the Spirit as this of Singing Psalms and Hymns, &c. Besides, since God is so much pleased, as you intimate, with the bare Internal Worship of the Heart, without the bodily Organs, and with Prayer particularly, why do you not excuse the Tongue from that Service likewise, and say, that External Expressions in Prayer, or praising God with the Tongue, is a low formal thing, and to be rejected ?

But I can't but smile at one of your first Expressions ;

pressions ; You say very right, ours is an intelligible sort of Singing. But that which you plead for is such, that no Body can tell what to make of ; besur 'tis no Singing at all, as in the first Chapter I have proved ; I mean, that which you call the Essence or Being of Singing in the Heart, or inward Joy. Brother, I have shewed you, that Singing and Preaching, &c. are Ordinances of a different Nature to that of Prayer ; Prayer may be performed in the Heart without the Tongue ; but there is no proper Singing or Preaching without the Organs of the Tongue, and therefore all your whole Fabrick is over-turned with one blast : for this Error of yours, is like that of the first Concoction ; If you have got no other proper singing of *Psalms*, than what we plead for and practise, nor no other can be found warranted in God's Word, Then ours must be the true and right Ordinance, and manner of performance of it, likewise. Let Men but destroy the practice of an Ordinance, as 'tis by so many practised, and has been from the beginning, and as we conceive and believe in a right manner, unless they have another Form to present to our sight, that we may have time to compare them with God's Word, to see which may be nearest the Rule in our Judgments, they do nothing but perplex the World as well as us. You have presented us with one, I must confess, which only has that Name given to it by your self, but it is not the thing, i. e. it is no proper Singing at all.

You

You talk of the *Essence of Sin in the Heart*, as well as the Essence of Duties being in the Heart or Spirit. What do you mean ? can Sin be no where but in the Heart, because it is there ? or can a thing be where its Being or Essence is not ? There may be much Evil in the Eyes ; we read of *Eyes full of Adultery*. Nay, and I must tell you, that the Essence or Being of Sin is in the Tongue likewise. Pray see what the Apostle *James* saith, *In the Tongue is a Fire, a World of Iniquity : so is the Tongue amongst our Members, that it defileth the whole Body, and setteth on fire the whole course of Nature, and is set on Fire of Hell*, Jam. 3. 6. Certainly the Essence of Sin is in the Tongue, as well as in the Heart, or you are out in your term ; and the Essence of Singing, some will tell you, is wholly in the Tongue. And now since the Tongue doth thus dishonour God, (by the way) let me tell you, there is great reason it should not be idle, but be employed to praise and sing to the Honour of God.

If by Essence of Sin, you mean the Rise, Spring, or Fountain of Sin, I say you speak Truth, and good sense too ; for it is out of the Heart *that proceeds Fornication, &c.* Yet some Sins may be said, to have their proper Essence or Being in the Life, as well as in the Heart, and may rise from a Temptation from without also.

We will grant you likewise that the Heart is the Fountain or Spring of most Actions, all our Duties must spring or flow from thence ; *i.e.* the Heart

Heart by God's Spirit, must stir us up to do them: But does it follow from hence, that many of those Duties can be performed by the Heart or Spirit without the Tongue? Sure you will say, No Man can preach, though the Matter be in his Mind or Head, &c. No more, say I, can they in a proper sense be said to sing Psalms, &c. Only one word more, and I have done with this. In pag. 9. you speak of the Fields rejoicing and singing. We have shewed you, that there is an improper or metaphorical Singing mentioned in the Scripture, and so that Scripture and some other places are to be taken, and know that your singing is no more a proper Singing, than *Abel's* Blood, which is said to speak, was a proper Speaking, as I said in the first Chapter before.

II. Of David's Psalms.

1. You say, *There was no Institution of Singing before David's Time.*

Answ. We have proved Singing the Praises of God is a part of natural Religion, and so a moral Duty in its own Nature, as Prayer is; and that the Heathen sang the Praises of God for his goodness in Creation, that have no written Word: And what is this then to the purpose, if we should grant that Singing was not brought under an Institution till *David's Time*?

As touching what you say about the *Israelites* in the Wilderness, how in trouble they did not

not sing, 'tis more than you know, for I think you will find they were not far from the Wilderness when *Moses* and the Congregation sang, *Exod. 15*. However our Lord Jesus and his Disciples sang when it was a sad Wilderness-time with them, it was just the Night before our Blessed Saviour was betrayed. And *Paul* and *Silas* sung in the Wilderness of a Prison; and though the Saints are always sorrowful, yet they are required ever-more to rejoice. All outward Comforts of this World, are not the thousand part such cause of Joy and Singing, as our spiritual Deliverance and Salvation by Christ is. Do you think that outward Blessings here will better tend to tune our Spirits and Tongues to sing the Praises of God, than the Love of God in Jesus Christ, Pardon of Sin, Justification, Union, Communion, Adoption? &c. No, no, here is the Spring of Joy, and cause of true spiritual Singing, and none can learn *David's Psalms*, nor any other Scripture-Hymns or Songs thus to sing them, but the 144000; none but such who have that new Name, that new Nature, can learn this Song as thus to sing it, *Rev. 14. 3*. And let me tell you, this Singing of the hundred and forty-four thousand spoken of, was under the Reign of Antichrist, for the seven Angels with their seven Vials came out of the Temple afterwards, who destroy *Babylon*.

Take what our late Annotators speak on the place. "The New Song here spoken of, " is probably the same with that we met with
" before,

“ before, chap. 5. 11. sang by the Voice of many
 “ Angels round about the Throne, and the
 “ Beasts, and the Elders ; called a new Song,
 “ either for the excellency of it, or because
 “ sung unto God after Christ was manifested
 “ in the Flesh. The design of it was, to declare
 “ the worthiness of Christ, to receive *Power*,
 “ and *Riches*, and *Wisdom*, and *Strength*, and
 “ *Honour*, and *Blessing*. *A new Song*, signi-
 “ fies a Song which praises God for new bene-
 “ fits received from him. During the Reign of
 “ Antichrist, none could learn this Song, to
 “ give Power, Riches, Wisdom, Strength, Ho-
 “ nour, Glory, and Blessing, but a small num-
 “ ber redeemed through the Blood of Christ.

*Annot. on Rev. 14. 3. **

Secondly, You say, *The singing of David's Psalms, were suitable to all the rest of the Levitical Ceremonies, and Temple-Worship*, pag. 12, 13.

Answ. There is no doubt but the Singing of *David's Psalms* with Instruments of Musick, was suited to the order of the *Levites* and to the Temple-worship. What then, must not we sing Psalms in the Gospel-days, with Grace in our Hearts to the Lord? We know no Psalms, but *David's Psalms*, or those called the *Book of Psalms*; and the holy Ghost doth injoin the Gospel-Churches to sing *Psalms*, as well as *Hymns*, and *spiritual Songs*. Will you take upon you to countermand God's holy Precept? Will you say

* This shews other Spiritual Songs may be sung besides David's Psalms in Gospel-days; this was none of those.

we must not sing Psalms, when the Churches are exhorted so to do? Pray, when you write again, tell us what Psalms they are the Holy Ghost there speaks of, if not them, or some of them called the *Psalms of David*.

True, all *Types, Shadows, and Ceremonies*, are removed and done away; but Singing the Praise of God was no Ceremony, but a Moral Duty, and performed by the *Children of Israel*, before the Law of Shadows and Ceremonies was given forth, *Exod. 15. 1, 2.* You may as well say Prayer was a Ceremony, because there were divers ceremonial Rites used in the performance of it, particularly that of Incense.

2. Did not Christ sing an Hymn after the Supper? Would he have left that as a Pattern to us, and annexed it to such a pure Gospel-Ordinance, had it been a Ceremony, and only belonging to the Jewish Worship? Or, would the Apostle *Paul* have given, by the Authority of the Holy Ghost, such a Precept to the Church of *Coloss* to sing Psalms, &c. whom he strives so much to take off from Jewish Rites, Days, and Ceremonies? Had singing of Psalms, Hymns, and spiritual Songs been a Jewish Ceremony, he would not have done thus. This is sufficient to convince any sober and unbiassed Person, i.e. that Singing the Praises of God is a Gospel-Duty; and that it did not belong only to the Jews, in the Days of the Old Testament. But you contradict this your self; for afterwards you grant that the Saints, when the extraordinary Gifts are given, as you suppose they will

will in the thousand Years Reign, you intimate then they shall sing as we do ; or else I know not what you mean.

How shall they use a legal and Typical Rite, that only appertained to the *Jews and Levites*, in that glorious state of the Church ? Doubtless their Singing of Old, with musical Instruments, was a Figure of that sweet spiritual Melody the Saints should make from a well-tuned gracious Heart, and with united and melodious Tongues together in the Gospel-days, as I have again and again shewed ; and this therefore is not mixing Law and Gospel together, but continuing a Gospel-Ordinance in the Church that is of Gospel-Authority, both from Precepts and Examples, as I have proved in this Treatise : so that I have answered your second, and third, and part of your fourth Thesis together.

Thirdly, (you say) " *The matter of David's Psalms, and other holy Men, were suited to particular Occasions, and Experiences, and Accidents of that day, as may be seen by divers of their Titles. Some Prophecies of the Sufferings of Christ, &c. And some Places hard to be understood, so improper to be sung by all the Church, who can't sing them with Understanding, as well as justifying the singing Prayers as well as Praises.*

Pag. 14.

Answ. Most of the Book of *Psalms* contains proper Instructions for most Occasions the People of God can find : What was written afore Time the Apostle says was written for our

Learning. All Scripture is given by inspiration of God, and is profitable for Doctrine, for Reprof, for Correction, and for Instruction in Righteousness, 2 Tim. 3. 16. If all Scripture, then the Book of the Psalms, and for instruction by Singing them too, because so required by the Holy Spirit, Eph. 5. 19. Coloff. 3. 16. May you not as well say they are of no use to us? The Book of *Psalms* good Men look upon as the Heart of our Sacred Bible, and as fruitful a Book for Saints in Gospel-times as any Book in the Old Testament; but if there be any *Psalms* that can't so well be sung as some others, God's People are at their liberty whether they will sing them or no: howeyer, unles you can tell us there are others called *Psalms*, besides these, you say nothing, for we are required to sing *Psalms*. And as to those things contained in David's *Psalms* that are hard to be understood, they may be opened to the People before they are sung.

As touching singing Prayers, I have spoken to this already. Though we are against humane Forms of Prayer, yet the Singing of David's *Psalms* (wherein there are some Prayers) are of Divine Institution; and therefore 'tis lawful to sing *Psalms* and Hymns that have some Expressions Prayer-wise in them. Our Brethren say, praising of God in Prayer, is Singing; and indeed, if they did not thus conclude, I am perswaded they could not satisfy their Conſcences to lie wholly ſhort of this Duty; and therefore in their ſense, singing of ſome part of Prayer

Prayer is lawful, or else Singing is something they do not as yet own, nor can tell us what it is.

As to what you say in the fifth place, p. 14.

Object. *That David's Psalms were limited to the Levites.*

Answ. 'Tis nothing to your purpose, 'tis rather an Argument for singing Psalms by the whole Church; for the whole Church is *that spiritual Priesthood, to offer up spiritual Sacrifices acceptable to God by Jesus Christ*, 1 Pet. 2. 5. That as the Priesthood, or Levites, sung together under the Law, with Instruments of Musick, it might typify out how the whole Church should sing spiritually with Grace in their Hearts to the Lord together under the Gospel.

You say in the next place, pag. 15.

Object. *There is no Institution to sing David's Psalms, and that Christ nor his Apostles ever so practised. And also if the Apostles had occasion to translate any Text out of the Hebrew into the Greek, they did never turn them into Metre.*

Answ. There is an Institution to sing *David's Psalms*; Ephes. 5. 19. Col. 3. 16. If there be no other Psalms mentioned in the Scripture, besides David's Psalms, or the Book of Psalms, and the Churches are required to sing Psalms as well as Hymns; Then there is a Gospel-Institution for singing of David's Psalms. But there are no other Psalms mentioned in the Scripture besides David's Psalms, or the Book of Psalms, and the Churches are required to sing Psalms as

well as *Hymns*. Ergo. The singing of David's *Psalms*, or *Psalms* contained in the *Book of Psalms*, is a *Gospel-Institution*.

That the Churches are required to sing *Psalms*, we have shewed again and again, *Eph.* 5. 19. If there be any other *Psalms* besides what are contained in the *Book of Psalms*, which are so called, you must shew which they be, and then we will use those which we shall have the clearest ground to judg the Spirit of God may intend.

As to their translating any of them into *Metre*, out of *Hebrew* into *Greek*, it is remote to the Business ; we know not they did translate any Scripture at all out of *Hebrew* into *Greek*.

III. Of prescribed and precomposed Songs and *Hymns*.

First, (say you) " If the *Essence* of Singing, as before is shewed, consisteth in an inward spiritual Exercise of the Soul or Mind of Man ; and that both the Matter and the Melody of it, proceedeth from the inward Graces and Operations of the Holy Spirit with the Word ; then surely no humane prescribed Form of Singing can be accepted of God, but that which proceedeth from the Word of God, by the Dictates and Teachings of the Holy Spirit. You mention *Ephes.* 5. 18, 19. *Col.* 3. 16. *Pag.* 15.

Again, *pag.* 16. " Now the *Essence* of Singing consisteth of these two parts, viz. Mater-

" ter

“ ter [from the Word], and Melody [by the
 “ Spirit]: So that neither the Word nor the
 “ Spirit can be wanting; and therefore whatsoever
 “ Forms are used which proceed not from
 “ within us, out of a Fulness and Enriching
 “ of the Word and Spirit, cannot be Spiritual
 “ Singings.

Answe. Brother, who do you encounter with now? 'Tis evident this doth not concern us, you need not have taken so much time and pains to prove that which no Body that I know denies.

But before I come to reply to that, I cannot but take notice how you hug your former Notion of Essence of Singing; but I perceive you have found out the Essence of Singing, is not in the Spirit alone, but it has Matter and Form too: the Matter (you say) is God's Word; there you are right: you say, The Melody lies in the Heart; that is partly true, but there must be something else added to the Essence of Singing, or else you have it not; and that is the chief thing, the only thing from whence it's called Singing, that is, a melodious Voice, add that, and then you plead for Singing; take that away, and 'tis no more than inward Joy, or Rejoicing. Singing, Mr. *Caryl* tells you, *is an Act of the Voice*: 'Tis a melodious Noise, do not mistake your self in one of the most plain and easiest Acts of the Bodily Organ, or Act of the Tongue. But to the Business, no Hymn must be made nor composed from God's Word, it appears, with-

136 The Breach repaired; or,
out the help and assistance of the holy Spirit. I
am of your Mind.

But I hope you do not mean the miraculous
or extraordinary Help or Operations of the Spi-
rit, because you are a speaking of the Admini-
strations of the Gospel, and Gospel-Worship in
general.

Now there are two things to be consi-
dered in bringing forth a *Doctrine*, *viz.* That
'tis agreeable to the Word of God; he that
compiles a Sermon must be sure to see 'tis God's
Word, *i. e.* congruous thereunto, and provable
therefrom, or else 'tis humane.

2. He must bring forth and preach it by the
help and assistance of the Spirit also, or else
it may still be Human, no Divine Sermon.

So, and in like manner in compiling of an
Hymn, it must be as to the matter, the Word
of Christ; *Let the Word of Christ dwell in
you richly, in all Wisdom, teaching and admon-
ishing one another in Psalms, Hymns, and spi-
ritual Songs, singing, &c.* *Col. 3. 19.* See
here the Direction for the matter of an Hymn
or spiritual Song, it must be in general the
Word of Christ; (as it must be the Word of
Christ that is to be preached.) Even so also an
Hymn, &c. must be (we say) compiled out of
the Word of Christ, and in singing of it there
must be the assistance of the holy Spirit. But
now will you say we have not the Spirit of
Christ in composing the Hymn which is part
of Christ's Word? Take heed! you are too full
of hard Words and Censures; another may,
nay,

nay, and some do say so too, we have no Rule to compose a Sermon ; and I will say and testify, I know no more Rule for a precomposed Sermon to be preached, than for a precomposed Hymn that is to be sung, and I am satisfied I have equally in them both the like assistance of the Spirit. Your speaking here of the Spiritualness of the Gospel above the Law, doth nothing in your case. We grant it, and say, Our Singing differs now under the Gospel as to the Spirituality of it to that under the Law, as much as any other Gospel-Service or Worship doth.

Our Sermons are no more made for us in God's Word than our Hymns are, and we have equal Direction in both these weighty cases ; and I must tell you, this way of arguing you use is enough, if People did observe it, to overthrow all visible Worship and Ordinances, unless we could make it appear, that we had the immediate and extraordinary help of the Spirit in the discharge of them. *Away, saith one, with your carnal and human preaching, 'tis a Form invented and done by Art, will you call this Gospel-preaching ?* The Apostles spake as they were moved by a mighty Spirit within them ; you must preach by immediate Inspiration and not precomposed Sermons, or else your Sermons are formal. Thus you open a Door for *Quakerism*, and throw Stumbling-blocks before the weak : I intreat you to consider of it.

2. Doubtless what the Apostles did by an extraordinary Spirit in bringing in a Doctrine and

and an Interpretation, &c. is a Rule for us in the ordinary Gifts; for they preached and prayed, &c. by the wonderful or extraordinary Influences of the Spirit: and because we have not those Gifts, must we not be found in this Ordinance, viz. to sing, which is required in the New Testament; we by the same Argument, must lay all others aside likewise, as the None-Churches have done: from such a way of arguing as you use here, the Lord deliver us. But what you speak on this occasion doth not concern them that sing *David's Psalms*; therefore if composed Hymns were not justified by God's Word as comprehended in *Hymns and Spiritual Songs*, Col. 3. 16. then the Book of Psalms, as our Brethren say, are wholly intended, and then they must be sung, and them only; but we see no reason so to believe. *Eusebius* speaks of the Christians singing of Hymns to Christ as to God, in the first Century, which shews it was the Practice of the Church in the Primitive Times to sing other Hymns besides those in the Book of Psalms.

As to Forms of Prayer, the Lord hath left us a Form, by which we are directed how to pray; and so he has left us his Word, and the Psalms of *David*, that we may know how to compile our Hymns as well as our Sermons, by the help and assistance of his Spirit: there is no more a Form of Preaching left, than there is a Form of Hymns: and what tho Christians differ in their singing, they also differ in their method or form of Preaching as much;

and

and your Argument (say you what you will) lies alike against the one as against the other. But is it unlawful to premeditate what we design to ask of God in Prayer ? Have not some in Prayer, and Fasting-days in Churches, drawn up several things as a Form of those Cases that they agreed together to spread before the Lord, and is this Form sinful think you ? But more of this hereafter.

IV. Of Womens Singing.

Object. You say, Women ought not to sing in the Church, because not suffered to speak in the Church, and also because singing is teaching.

By the way then it appears, the bare Melody in the Heart, where you say is the Essence of Singing, that is not Singing, by your own Assertion. Thus you destroy what you would build.

Answ. But if Women may not speak nor teach in no sense in the Church, they must not be admitted to give an account of their Conversion in the Church, or how God was pleased to work upon their Souls : for that Practice is full of Teaching and Instruction, and has been blessed to the Conversion of some other Persons that have been by.

But I will be at the pains to transcribe what worthy Mr. Cotton hath said to this Objection, it appears others have brought it before you.

“ The second scruple about Singers is, saith
“ he, whether Women may sing as well as
“ Men ? for in this Point there be some deal
“ with

" with us, as *Pharaoh* dealt with the *Israelites*,
 " who, tho he was at first utterly unwilling
 " that any of them should go to sacrifice to
 " the Lord in the Wilderness, yet being at
 " length convinced that they must go, then he
 " was content the Men should go, but not the
 " Women, *Exod. 10. 11.* So here, some that
 " were altogether against singing of Psalms
 " at all with lively Voices, yet being convin-
 " ced that it is a Moral Worship of God, war-
 " ranted in Scripture, then if there must be
 " a singing, one alone must sing, not all, or
 " (if all) the Men only and not the Women.
 He then mentions your Objection, to which
 he replies.

" 1. One Answer, saith he, may at once
 " remove both Scruples, and withal clear the
 " Truth ; it is apparent by the Scope and
 " Context of both these Scriptures, that a
 " Woman is not permitted to speak in the
 " Church.

" (1.) By way of teaching, whether in
 " expounding or applying Scripture ; for this
 " the Apostle accounteth an Act of Autho-
 " rity, which is unlawful for a Woman to u-
 " surp over the Man, *1 Tim. 2. 13.* And be-
 " sides, the Woman is more subject to Error
 " than the Man, *ver. 14.* and therefore might
 " sooner prove a Seducer, if she became a
 " Teacher.

" (2.) Yet nevertheless in two cases it is
 " clear a Woman may speak in the Church.
 " 1. In way of Subjection, when she is to give
 " ac-

“ account of her Offence ; thus *Peter* questi-
“ oned *Sapphira* before the Church, touching
“ the price of Land sold by her and her Hus-
“ band, &c. and she accordingly spake in
“ the Church, to give her Answer to the
“ Question, *Act*s 5. 8. 2. In way of sing-
“ ing forth the Praises of God together with
“ the rest of the Congregation ; for 'tis evi-
“ dent the Apostle layeth no greater restraint
“ upon Women for silence in the Church,
“ than the Law put upon them before, for
“ so himself speaketh in the place alledged,
“ *1 Cor.* 14. 34. it is not permitted to a Wo-
“ man to speak, *but to be under Subjection*, as
“ *also saith the Law*.

“ 2. The Apostle then requireth the same
“ Subjection in the Woman which the Law put
“ upon them. Now it is certain, the Law,
“ yea, the Law-giver *Moses*, did permit *Mi-*
“ *riam*, and the Women in the Song of
“ *Thansgiving*, to sing the Praises of God :
“ *Sing ye to the Lord*, for he hath triumphed
“ gloriously, the *Horse* and his *Rider* hath he
“ thrown into the *Sea*, which may be a ground
“ sufficient to justify the lawfulness of Womens
“ singing together with the Men the Praises
“ of the Lord ; and accordingly in the Primi-
“ tive Churches it was the ancient Practice of
“ Women to sing the publick Praises of the
“ Lord, we read recorded in the Ecclesiastical
“ History, *Socrates* Chap. 18 Greek Copy,
“ and Chap. 16. of the Latin, *Theodore*'s
“ third Book, *Chap.* 17.

Object.

Obj. But (say you) there is no Institution for Womens Singing.

Answ. No need; 'tis a Moral Duty. You may ask whether they are to praise God as well, and demand a word of Institution for their Breaking of Bread with the Church? for you know some demand a Proof for that.

V. Of the Order of Singing.

What need you talk of Order about Singing, or of Womens Singing, when the Essence of it being in the Heart, is sufficient, though the Act or Thing it self be never done.

But to proceed;

This you say we have plainly and clearly delivered to us, *1 Cor. 14. 20, to 34. How is it then, Brethren? when ye come together, every one of you bath a Psalm, bath a Doctrine, bath a Tongue, bath an Interpretation; let all things be done to edifying.*

That which you infer from hence is, that this is the Rule for our Practice, *viz.* one by one, or one after another, must speak and exercise their Gifts, and not all together; and so he that has the Gift of a Psalm, he is singly, or alone, by himself to sing as in Prayer and Preaching.

Answ. The Apostle directs that Church in the exercise of extraordinary Gifts. There was, 'tis clear, confusion about the exercises of those Gifts in the Church of *Corinth*; it seems this was their practice some times, *viz.* Every one

one of them who had a Doctrine, and that had a Psalm, and so of the rest, would come forth with them together. May be many Preach together who had Doctrines, and at the same time; every one that had a Psalm, they would come forth with their Psalm and Sing; and so those who had the Gift of Tongues, and a Gift to interpret, might do the like, which the Apostle shews them was Confusion; and if they did thus, and Unbelievers come into their Assemblies at such time, would not they say they were mad?

Now, 1. to open this place of Scripture, it will be necessary to consider what disorderly practice it was *Paul* reproves them of; and no doubt it was the Confusion before mentioned, two, three, or more, bringing forth their Doctrine together; and others, who had other differing Gifts coming forth together with them too, ('tis very like at the same time).

2. The Rule to regulate these Disorders. And now let this once and for ever be noted, and well heeded, *viz.* That the ordinary way of the Administration of all Gifts, and performance of all Ordinances in the Churches, must be the Rule for the extraordinary Gifts, and performance of Ordinances.

3. Then in the third place, we must consider the manner of the performance of Ordinances, and exercise of Gifts, according to the Nature of the Gifts and Ordinances.

And now as to the Gift of Teaching, Interpreting, Prophesying, &c. only one was to be

the

the Mouth ; Let the Prophets ſpeak one by one, and let the other judge : if any thing be revealed to him that ſitteth by, let the first hold his peace. To act contrary to this Rule, is Confuſion ; and ſo of ſome other Gifts and Ordinances, whose Nature were in themſelves the ſame, ſo they were to be done. And now as to Singing, that being always performed with Voices together, both in the Old Testament, and by Christ and his Disciples, and by *Paul* and *Silas*, and ſo enjoin'd on the Churches ; they who had a Psalm, that is, as I conclude, a Psalm of *David*, to bring forth by an extraordinary Spirit, which might not be the Matter of the Psalm, but the Manner of bringing it forth in an unknown Tongue, and it may be in a Tune too that others might not understand, and ſo upon both respects others could not ſing with him, nor the Church be edified ; he was not ſo to bring forth his Psalm, unless there was an Interpreter who might give it forth to the People, that they might ſing together, as always that Ordinance was practiſed in the Publick Congregation. And this appears to be the ſense of the place by *Paul*'s own words ; *When I pray, I will pray with the Spirit, and with the Understanding* ; that is, in a known Tongue, to my own Understanding, and to the Understanding of others. *And when I ſing, I will ſing with the Spirit, and I will ſing with the Understanding also* : that is, If I ſing in the Church, I will not ſing in an unknown Tongue, ſo that others cannot understand what I ſing, and ſo cannot ſing

sing with me. He doth not mean, doubtless, his own Understanding only, but the Understanding of others also ; so that, according to the Nature of the Ordinance, all might be edified, and all might be comforted.

Now this being so, as I am well satisfied 'tis the meaning of the Spirit, what an endless stir is here of one Man's singing alone in the exercise of an extraordinary Gift, which cannot be proved by the Wit of Man from the Text ? much less had it been so, would it have been a Rule to the Churches in ordinary Administrations of Christ's Ordinances. Though for several to preach together, that would be Confusion ; yet to sing together would be none, but the greater and the more sweet Melody, as Mr. Sidenham shews. Nor would the Unbeliever, to hear a Congregation sing together, say, Are they not mad ? because this sort of Singing was always practised, both among the Jews, and also among the *Gentile* Nations. And so much to this Text.

And whereas you say, If any one had such a Gift, and came forth to sing alone in the Church, (as you fancy some did in that Church) you should bless God for so great a Presence of his Spirit among his People, pag. 23. I assure you, I should charge him with introducing a Practice no where warranted in the Scripture, and so no sign of God's Presence at all, but a meer Innovation in God's Worship, being without Precept or Example.

VI. Objections Answered.

I am now come to your last *Thesis*, wherein you pretend to answer some of our Arguments and Scriptures for Singing *Psalms, Hymns, and Spiritual Songs*. And if I meet with any thing pertinent, I shall reply to it, or else pass it by as not worthy of an Answer. And such is the first you bring, as alledged by us from *Exod. 15*. And the second is like to it, about *Deborah* and *Barak*, as if they together did not, could not sing that Song, when the Holy Ghost positively says they did. The Holy Ghost saith, that *Moses and the Congregation of Israel sung*; and you would fain make us believe, it was some extraordinary *Extasy*: And we from thence must have Dancing too, which I have already fully answered.

Your third Reply, That the Singing that was in the Temple was extraordinary, and so in the Apostles Time.

Answ. We deny the latter, Singing was no more performed in the Gospel-time, by an extraordinary Spirit and Manner, than Prayer, Preaching, and all other Ordinances; and by the Argument we have not those extraordinary Gifts now to perform one Duty, so not another.

And if we must throw one Ordinance away from thence, we must (as the *Non-Churches* say) lay them all aside, and practise none at all, till we are endowed with Power from on High, as the Apostles were, *viz.* to *Preach, Prophesy,*

Prophesy, and sing Psalms, Hymns, and Spiritual Songs, by Inspiration, or by the extraordinary Gifts of the Holy Ghost.

For as Singing, (it being a moral Duty as well as Prayer, so it was in the Church of the Jews before the Glory of their Temple-Worship): so Prayer and Preaching, being ordinary Duties, and parts of Natural Religion (as well as brought under Divine Institution for the more orderly and spiritual performance of them), yet in the glorious Time of the Gospel were all done by an extraordinary Spirit, or by Miraculous Gifts; 'tis evident, therefore, extraordinary Gifts in the Gospel-day, were not only suited (as you imagine) to tune their Hearts and Tongues to sing the Praises of God only, but also to *Pray, Preach, Prophesy*, and so to perform the whole of Gospel-Ordinances and Worship, which was to confirm each Ordinance in particular, and the whole of the Christian Religion in general, *Mark 16. 17, 18, 19. Heb. 2. 3, 4.* And therefore we have no more reason to lay aside or neglect Singing the Praises of God, till those extraordinary Gifts shall return, (which we have no ground to expect ever will) than we have to lay aside Prayer, Preaching, Baptism, the Lord's Supper, and every other Duty and Ordinance, since Singing of Psalms, &c. is enjoined on the Churches as well as other Ordinances are.

What you say in the 27th Page, about the *Winter of Afflictions, when that is past, and the time of the Singing of Birds is come, at the*

You mistake that Text in *Cant. 2.* for all Expositors generally agree, that that Place refers to two things; first, to the coming of Christ in the Flesh, the time of the Jewish-Church-state, or the dark and cloudy days before Christ came, is set forth by Winter; 'tis known the Afflictions and Miseries of God's People, before Christ came, was great, but then the glorious Sun arose, or *the Day-spring from on high visited the Earth*, (Luk. 1. 79.) and *the longed-for Spring came in*, and then the *Voice of the Turtle was heard in that and other Lands*; and the Birds of Heaven and Earth began to sing, I mean, both the Angels, and Saints also, with Grace in their Hearts, in a most spiritual and heavenly manner, to the Lord.

Secondly, By *Winter* may be meant, as they shew, that time while a Soul abides in its natural estate, and when regenerated by the Grace of God, *then Winter is past*, and then the time for that Soul to sing is come; and such also then hear the Voice of Christ, that *blessed Turtle*, sweetly by his Spirit, speaking peace to their Souls.

But if, in the third place, it should also allude to the Churches final Deliverance from all outward Afflictions in the latter Days, and so they have an extraordinary Cause to praise God, and sing his Praises forth in those Times for temporal Salvation; doth it follow from thence,

we must not sing forth his Praises till then? 'tis a horrible mistake, to think Saints are more to be concerned to sing to the Lord for outward Blessings, and worldly Peace and Prosperity on Earth, than for their spiritual Blessings, and Priviledges through Christ, for the redemption of their Souls from Sin and eternal Wrath; no: For these Mercies we have infinitely more cause to sing, than for all those great things you hint at; belidēs, that Song will be rather the *Song of Moses*, than the *Song of the Lamb*; the one was for temporal Deliverance and Salvation, the other is for spiritual and eternal Mercies. True, when that time comes when we shall sing both those Songs together, then the Melody may be the sweeter; but though there are extraordinary times of Prayer and Praises, yet that ought not to hinder the Saints from praying and singing at other times.

Your Reply in the fourth place, to that in *Isa. 52. 8, 9. viz. Thy Watchmen shall lift up the Voice, with the Voice together shall they sing*, is nothing to the purpose at all: What though the word will bear their making a noise, or shouting; yet 'tis a joyful Noise, or a Noise of Singing, and a Singing with their Voice together as a sound of the great *Jubilee*.

And now, though you would have this place to refer to the thousand Years Reign, yet the Apostle applies it positively to the time of the Gospel, see *Rom. 10. 15*. Come, the Day of Gospel-Grace, Gospel-Light, Gospel-Glory and Priviledges, is like the great *Jubilee*, when

desolate Souls, who like waste places come to be renewed, and the Church rebuilt, and Ordinances restored, this is the time to sing, this is the chief cause of Joy and Gladness. Many Men ignorantly apply Prophecies to the thousand Years Reign, that refer to the time of the Gospel which began in the Apostles days; besides, there is a Doubt in the Hearts of many Men about that thousand Years; 'tis a Mystery not yet understood clearly.

No doubt, *the Antitype of Solomon's Temple* (say you what you please) was the Gospel-Church in the days of the Apostles, and so downward, and not the thousand Years Reign: for the Glory of the second Temple, was a Type of the Glory of the Church in the latter days of the World, as the best of our Expositors have excellently opened it to be so: therefore, what you speak, pag. 28. makes against your self; for if the Institution of Singing which was in the Levitical Temple-worship, was compleated as to the Antitype in the Apostles Days, as touching the beginning of it, and not as you imagine; and there is no doubt but 'tis so, for when the Antitype was come, then the Shadow of *Aaron's Order*, and musical Instruments, fled away, and then nothing was left but Singing with Heart and Voice, by the Spirit, to the Lord.

Your fist Reply is, *to that of Christ and his Disciples singing of an Hymn after the Supper*, pag. 29. which (you say) might be no more than giving of *Thanks*, or saying *Grace*.

Answ.

Answe. We have answered this Objection fully already ; but by the way, had it been no more than his giving of Thanks, why doth the Holy Ghost express it in the plural Number ? 'tis said, *He took Bread, and blessed it ; and he took the Cup, and gave Thanks,* (so some Translations render it) ; but now at the close 'tis said, they sung an Hymn.

Besides, multitudes of Learned Men do tell you, that from the Greek word ὑμνοῦστε, they hymned ; it is truly and rightly translated into English, *they sung an Hymn.*

Dr. *Du Veil*, who was as Learned a Man as most this present Age hath in it, saith, in his literal Explanation of the *Acts of the Apostles*, Chap. 16. ver. 25. pag. 67. thus ; " Hymns are Songs, which contain the Praise of God. If it be Praise, and not of God, it is not an Hymn ; if it be Praise, and of God, if it be not sung, it is not an Hymn : it must therefore, that it may be an Hymn, have these three things, *viz.* 1. Praise ; 2. And of God ; 3. And a Song. Now this being an Hymn our Saviour and his Disciples used in praising of God, the Doctor affirms, they sung ; and so did *Paul and Silas*. But this is the old way of such who ever opposed a Truth, when pinch'd, presently fly out upon the Translators, 'tis so to be read in the Greek, &c. whereas all the World knows, that as our Translators were able Scholars, so they were very holy and upright Men : Besides, our *Annotators*, and all *Expositors*, generally say 'tis truly rendred ;

152 The Breach repaired; or,
and 'tis a bad thing unjustly to find fault with
the Translators of the Holy Bible.

To perswade your Reader, if you could, that the Disciples did not sing with our Saviour, (or they did not sing together) you bring that Passage of *Hannah's mental praying*, or speaking in her Heart, 1 Sam. 1. 11, 13. How impertinent this is, I may leave to all. You suppose still, because there is a Mental or Heart-praying, there is a Mental or Heart-singing also: you may, after the same manner say, there is a Mental or Heart-preaching likewise. There is no proper Singing, I tell you again, without the Voice.

But you think you have done it at last, from *Acts 4. 24*. Where it is said, *The Disciples lifted up their Voice with one accord to God; and yet did, as you conclude, do no more than pray as we do, that is, only one was the Mouth.*

Answ. 1. Some say they lifted up their Voice by an extraordinary manner, by a miraculous Spirit that was upon them, and all uttered the same thing together Prayer-wise.

2. Others say, they lifted up their Voice together in Singing: And I find one great Author calling this *the Apostles Song*. 'Tis evident, the Matter they uttered, is part of the Second Psalm.

3. Our Annotators intimate, as if all their Voices were joined together, in saying *Amen*. Now there can be nothing concluded or inferred on any certainty for your purpose from hence:

If

If I should say, that as they prayed, for so they did the Text says; yet when 'tis said they lifted up their Voice to God with one accord, they sung the Second *Psalm*, it may be as probably so as any thing else. However, I have made it appear plain, that it may be said, there is a Praying together, (though but one is the Mouth) but there is no Singing together, if but one sings, and the rest are silent, and sing not.

In your sixth place, you reply to that in *Acts* 16.25. about *Paul* and *Silas* singing Praises, you say just nothing, pag. 32.

For though *Hymnos is to praise*; yet, say the Learned, 'tis such a Praising as is by Singing. Here I perceive you would quarrel again with the Translators: 'tis plain, you are not willing to have any Singing to be in your Bible. If there is no Singing, you should not have told us so much about the Essence of it: don't abuse the Text, 'tis not said, they prayed and praised God; but, 'tis said, they prayed, and sung Praises unto God. Though all Singing to God, is a praising of him, yet all Praising is not a Singing his Praises.

Your seventh Reply, is from that in *Ephes.* 5.19. Your chief Business here is, to shew how *Psalms*, *Hymns*, and *Spiritual Songs* are rendered.

Pray, Brother, let you and I leave those nice Distinctions to better Scholars than you or I pretend to be. Some do say, they refer wholly to the Titles of the Book of *Psalms*; others to the

Besides these, 1. Here is Singing enjoined, that's evident.

2. Here is the Word of Christ prescribed, as the Matter in general to be sung.

3. Here are *Psalms*, *Hymns*, and *Spiritual Songs* as the Form ; and this cannot be denied, without palpable Violence offered to the Spirit.

But you would not have Old-Testament Names given to New-Testament Things, in Singing, but give no reason for it ; Prayer was called *Prayer* in the Old Testament, and Praises called *Praises*, and Laws called *Ordinances* ; and so they are called in the New : And why not Singing calling *Singing*, and Psalms of *David* called *Psalms*, and *Hymns* called *Hymns* in the New Testament, as well as in the Old ? These Cavils argue you want Matter to object against Christ's Ordinance of Singing, as you fain would do. You intimate, as if the Holy Ghost had enjoined Singing of such Psalms, Hymns, and Spiritual Songs, that no Body knows what they be ; but you think they may be known hereafter ; as if we had an imperfect Gospel, and can't understand the Duties of it, till some extraordinary effusion of the Spirit comes upon us. So it may be objected in other Cases, as the *Quakers* do about *Baptism* and the *Lord's Supper*, who cry down our Ordinances, as none of those the Holy Ghost gave forth, nor our *Preaching* neither, but they are all spiritual Things, and must be done by a Spirit of Inspiration,

Inspiration, pag. 34, 35. Nothing can be more absurd, nor destructive to the Christian Religion, than such arguing as you use.

Your eighth Reply, is to our proof of Singing being a Moral Duty; and the substance of what you say to this, is, 1. That the Wicked cannot perform Moral Duties acceptably to God, the plowing of the Wicked being Sin; and since their Minds are Carnal, they cannot perform that which is Spiritual: And in regard they see not their Sins, nor need of a Christ, they have no cause to sing: Or to this effect I find you speaking, pag. 37.

Answ. Doth it follow, because they cannot pray, nor praise God as they ought, they ought not to pray nor praise God at all? God deliver them from such Doctrine. And because they cannot bless God, nor sing to him for the Work of Grace on their own Hearts, or for such Spiritual Mercies which they have not yet received, ought they not to sing his Praises for the Works of God in Creation, Provision, Preservation, and all outward Blessings they have received from him as their Creator and Benefactor? Nay, may they not sing his Praises for Christ, and the Gospel, and for the Means of their Conversion? And why then did *David* call upon all Men on Earth to sing and praise God?

I find you are so lift up here, as to cry out against Forms that God hath ordained to be used, as there are many Forms of things that are Spiritual, and of Divine Institution. All Spiritual

tual Ordinances have Matter and Form ; there is no Prayer, (nor Sermon neither) tho ne'r so Spiritual, but it has its Form. We read of the Form of Doctrine, Form of sound Words : Baptism, and Breaking of Bread, have their Forms. And if Men must attend (as helps) upon no Forms of Religion, they must do nothing but mind wholly that which you call the Essence of things within their Spirits. But what is here to gainsay what we say, that this is a Moral Duty ? Moral Duties are perpetually obliging, and must be done as well as Men are able to perform them.

Must not all Men worship and adore the blessed God, and discharge their Duties according to the Light and Law of God in their Consciences, as far as they may be helped ? Why are they suffered to hear the Gospel preached ? they cannot hear it (you may say) aright, who have not Faith, therefore must not hear at all.

Your ninth Reply is, to that about the continual Cause Christians have to praise God, nay, to celebrate his Praises in the highest manner they are able ; and therefore (as we say) to sing his Praises in his Publick Worship : This in general you grant.

Yet you say it doth not follow from thence we should so sing his Praises.

i. Because in this Life our Joys and Consolations are mix'd with Sorrow and Affliction, &c. We are in our Sackcloth State, &c.

Answe. I have answered this twice already : What

What though we have Sorrow and Afflictions, shall God lose his Praises therefore? *As sorrowful, (faith Paul) yet always rejoicing*: Nay, we have cause to sing and praise God for Afflictions, and for his Presence and Help in and under them.

Did not Christ and his Disciples sing, just under the most dismal Time of Sorrow and Trouble? and *Paul* and *Silas* sung when in Prison, and their Feet were in the Stocks? And doth not the hundred and forty four thousand sing a new Song under Antichrist's Reign? For all Expositors generally agree, that that place refers to that Time: And 'tis plain, before the *seven Angels came out of the Temple, clothed with white Raiment*, these sing for being redeemed by Christ's Blood from among Men. And this we still say is the chief Cause of Singing: And shall we be such Hypocrites, to be more affected with outward Blessings, than with inward Spiritual and Eternal Blessings? And did not the Christians, in the Time of the Ten Persecutions, when they suffered the cruellest Torments Men could invent, sing Psalms and Hymns unto God? This can be no more denied, than that there were such Persecutions, since they that relate the Story of their Sufferings, gave us an account of this their Practice. Nay, and though they were discovered by their Singing, and put to death, yet they would not decline this sacred and sweet Duty.

Object. 2. But, secondly, you say, " *Every true Christian, nor the Church of Christ in general,*

" general, is able to sing Praises to God in his
" Publick Worship, because the greatest number
" of them have not attained to the Faith of Af-
" surance of the Love of God in Christ ; they
" are Babes, &c. pag. 42, 43.

Answ. And therefore may they not, must they not praise God ? this is strange Doctrine : What is Singing to God, but to celebrate his Praises ? and must not weak Christians do this as well as strong, because they have not arrived to the Faith of Assurance ? alas this is but to fill up Paper, or the number of Obje-
ctions to no purpose, for you will not allow the strong to sing, no more than the weak ; and yet in pag. 5. of your Book you affirm, that *Spiritual and Vocal Singing was used in the Primitive and Apostolical Church, is undeni-able.* Let me tell you, there is no Christian but may see cause to praise God, nay, to sing his Praise, nay the weak Ones, and those under trouble, as well as the Strong : But no Church imposes upon every Member to sing ; they who can't see they have cause, may forbear at such times ; for tho all are called upon to *rejoice evermore*, yet doth God give all, at all times, ability thus to do ? such may be the temptations of some, that they can't do it, or at leastwise not to such a degree.

Your tenth Reply is about *formal Prayer, and Singing used under the Law* ; therefore you intimate as if we should say, *Why may not formal Prayer & Singing be used under the Gospel?* p.43.

Here you tell your Reader, *That the Ministers and Worship under the Law were not so Spiritual :*

Spiritual: that Church consisted of Abraham's carnal Seed. (this is all very true thus far) so that their Instituted Worship was Formal, Literal, Ceremonial, Carnal and Typical, suitable to them; and the Design of God to make them and their Church-state a Type, Shadow and Figure of his calling a spiritual People into a more spiritual Church-state, to serve him in more spiritual Ordinances, in Spirit and Truth; and so you go on.

Answ. We are not a pleading for Formal Prayer, nor Formal Singing, nor Formal Preaching neither, nor for any Ceremony of the Mosaical Law, but for Spiritual Prayer, Spiritual Singing, and Spiritual Preaching, and only for Spiritual and Gospel-Ordinances.

But let me tell you, no Body who shall read these Lines, (who does not know you) but must and would conclude, you are against all outward and external Ordinances; they are Expressions like what are oft found in *Quakers* Books, and seem to be more directly levelled against that Carnal and Formal outward Ordinance of Water-Baptism, and Bread and Wine, (as the *Quakers* call them) than against Singing; because Singing the Praises of God, is so far from being a Carnal Ordinance, that 'tis that which all believe the Angels and glorified Saints in Heaven are found exercised in; nay, and all the Saints shall be found in to all Eternity. Sure you have less cause thus to reflect upon Singing God's Praises, than against any outward Ordinance whatsoever you could object against.

But

But I perceive what you aim at, viz. the Matter must not be precomposed ; that's the Formal Business with you. I will tell you, if an extraordinary Gift of Singing was given to a Man, both in Matter and Manner, yet it must be a Form to others that sing with him ; for he must either write it, and so give it forth to them, or else speak the words of the Hymn he has to sing, or else how should they sing with him ? So that since you would have none to sing but one Man alone, 'tis no marvel you so oppose the Singing of the *Psalms of David*, or precomposed Hymns taken out of the Word of Christ.

Moses, that you say sung by Inspiration, tho he had the Matter of his Song given to him immediately from God, yet did he give it out by speaking or writing to the Congregation, else how could they have sung it with him, as the Holy Ghost positively says they did ? so that that was formal too with you. Nay, the extraordinary Prophets first received the Word of the Lord, and may be sometimes some considerable while before they delivered it out to the People ; nay, we find *Jeremiah* wrote part of his Prophecy in a Roll, was not that a Form ? they could repeat the same words over again, and sometimes did. 'Tis not material whether the Form be *David's Psalms*, or Hymns given out by an extraordinary or by an ordinary help of the Spirit, if others sing with him that has it, you will, I perceive, say that 'tis formal, tho it be never so spiritual ; but I deny that we have

have any Rule to expect Men should bring forth any thing in the Worship of God by an extraordinary Spirit to be preached or sung, but what is contained in the Word of Christ, or is taken out of the Scripture, or agrees thereunto; because that is a perfect Rule both for Matter and Form, in the performance of all Religious Worship, and Ordinances of the Gospel; and that which you call carnal and formal, I say, is spiritual. The Prayers that a Minister makes in the publick Congregation may, and oft do, contain many Scripture-Expressions, (may be half his Prayer may be such) and who shall say he doth not pray spiritually? Nay, moreover, and that Prayer some will tell you is a Form to others, which he that is the Mouth puts up, and many times I have heard some good and godly Christians speak softly over the same words in the Congregation. Now since all Forms are cried down by you, sure this must needs be a sad Crime, or a carnal and formal Practice. There is nothing, I tell you again, without its Form: Is not the reading of God's Word a formal thing? and yet dare you say that is no Duty to be performed in the Church? If a formal thing, then, by your arguing, say I, 'tis no Duty to read the Scripture in private neither. Now because all legal Forms are gone, must all Gospel and Spiritual Forms go too? In all Administrations we should see to our Spirits that they be not formal, but that with Life and Spirituality we perform every Duty, &c. Have we not a kind of Form prescribed us by our Bre-

thren and Sisters, and others too when they put up their Bills, and tell us what they would have us to ask or desire of God for them? this would run us into strange *Scruples*. Must we tell them they must not put words into our Mouths, we must pray as the Spirit moves us, and can't tell whether we shall pray for them or no?

Your eleventh *Reply* is this, *viz*, You intimate that we say, that Prayer under the *Gospel* is an *Ordinance* of the same nature it was under the *Law*, and therefore Singing under the *Gospel* may be of the same nature, &c.

To this (you say) that it is true, that private Prayer is a Duty of the same nature under the *Gospel* as it was under the *Law*.

But their Prayers, you say, were delivered formerly with dark Shadows and carnal Ordinances; for whilst the Priest was offering the Sacrifices, the Priests and Levites in Songs with Instruments of Musick delivered such Prayers, and Psalms, and Praises as were appointed for the publick Service of God: Therefore (say you) whatsoever Singing hath been, or still may be in *Gospel-times*, may as well differ from the Old-Testament-Temple-singing.

Answ. Here you have wounded your self, and not us in the least. It appears your Exception lies against our praying in *Gospel-times* as much as against our singing from thence.

For we must not sing with united Voices, with Grace in our Hearts to the Lord, or at leastwise the singing in such a form or manner under the Law, is no Rule for us ; because they sung not only with their Voices, but had Musical Instruments also.

Why now I reason thus ; We must not pray with our Voice in Gospel-days, or at leastwise the Saints so praying under the Law can be no Rule for us, because they had dark Shadows mixt with their Prayers, as you affirm they had ; so that since we have the Essence of both these Duties in our Spirit, which God looks more especially at, and we are capable to worship him acceptably without the *Verbal* and *Vocal* Instruments of our Body, we must not with our Tongues neither pray nor sing the Praises of God : the one follows as naturally from the Premises as the other, by which all may see the Consequences of your Arguments against Singing.

Alas, the true matter of the case is this ; If People would be rightly informed :

Vocal Prayer is God's Ordinance, and a Moral Duty as well as instituted ; and the Saints praying and keeping Days of Fasting and Prayer, and Days of Thanksgiving under the Law, is a Rule for us : but all Shadows and Ceremonies they used in Prayer under that Dispensation, is nailed to the Cross of Christ, or buried with him.

Read pag. 8.
of Mr. Mar-
low's Book.

And so in like manner the singing the Praises of God with our Voices is God's holy Ordinance, and a Moral Duty, (tho brought also under Institution); yet all those Shadows and Ceremonies that they used in their singing under the Dispensation of the Law, as Instruments of Musick, &c. are nailed to the Cross and buried with Christ, as being Ceremonial. The like might be said in respect of Preaching then and now; for there were some things then in that Administration that might be shadowing; yet Preaching abides God's Ordinance for ever: If not in the Ministers Preaching under that Dispensation, yet 'tis evident to be so in respect of that Maintenance God appointed his Ministers then.

May you not say that the Ministers of Christ under the Gospel ought not to have any Maintenance at all allowed them, or at leastwise that Law of God (that provided for his Ministers under that Dispensation) is no Rule for it, because that was by *Tythes*, &c. which was a *Legal Right*, and abrogated by Christ?

'Tis known some have drawn such an Inference: but I am glad to see our *London-Elders* better instructed; for in the late Treatise, called *The Gospel-Ministers Maintenance vindicated*, (which is recommended to all the Churches by them joynly) you may see, tho they grant *Tithes* did appertain to the *Mosaical Law*; and that that Law is abrogated, yet they affirm the Equitableness of that Law remains: And from hence they urge and press the Duty of the Ministers

nisters Maintenance now in Gospel-days on our People. Take the words as they lie in that Book, pag. 109.

“ The Lord’s People ought to be as careful
“ in the discharge of their Duty to Christ’s
“ Ministers now, as the *Israelites* were to the
“ *Levites*; tho, as we have already said, their
“ Portion is not the *Tenths of Mens Increase*,
“ nor the *first Fruits*, which Law is abrogated,
yet the Equity of that Law (that is a Moral
Duty) remaineth perpetually; as the Apostle
observes, *Do you not know that they which minister about holy things, live of the things of the Temple? and they that wait at the Altar, partake of the Altar?* &c. 1 Cor. 9. 13.

Why even so it is in the case of singing the Praises of God. Under the Mosaical Law the Lord’s People used *Musical Instruments* in that Ordinance, which was a Legal Rite, and is abrogated; but Singing is a Duty still: and from hence too it appears so to be upon the very same foot of Account, *viz.* because the Equity of it in all respects remains, and is the same, *i. e.* God deserves equally to be praised now as then; and there is the same reason we should sing his Praises now as they had. Nay, since we have received greater Grace, greater Light, clearer Discoveries of his Will, and greater and more glorious Blessings and Priviledges than they had (we having the Substance of those things which they had but the Shadow of) there is more reason we should sing the Praises of God now than they had then. For now under the Gospel, the time

of singing of Birds is come, *Cant. 2. 12.* tho' tis to be done more spiritually (without Musical Instruments) only with our Voices together, with Grace in our Hearts to the Lord, *Col. 3. 16.* In like manner also *Israel* in their assembling together to worship God (which also is a moral Duty) had then a glorious external Temple to worship in, as well as Musical Instruments in their Worship; but because we under the Gospel have no such glorious external Temple, must we not meet together to worship God at all? or was their assembling together so to do, no Rule for us to perform that great religious Duty? 'tis easy to sever Ceremonial Rites, and places then used, from moral and perpetual Ordinances, and to shew how those external Rites and Shadows are gone, and yet that part which is moral remains for ever.

The same holdeth good in respect of the Jewish Day of Worship, as well as to their Place of Worship, and Musick in their Worship; for there is no more natural or moral Holiness in one day than there is in another. True a time of Worship is moral from the fourth Commandment (nay, and so may, as some have learnedly shewed, the seventh part of Time likewise, but that Day lies in the Breast and Power of him who is the Lord of the Sabbath, *viz.* Jesus Christ, who in the New Testament hath appointed the first Day of the Week, and not the last, to be the Day of Gospel-Worship for us) but the Jewish seventh Day,

Day, as Reverend *Calvin* excellently hath shewed (*Institut.* pag. 124, 125, 126.) was Ceremonial.

1. Because called a Sign between God and the Children of *Israel*, *Ezek.* 20. 12.

2. From the nature of the Law it self, which was given forth and charged to be kept with such strictness, that it plainly appears to appertain to the Yoke of Bondage; they were not to *kindle a Fire through all their Dwellings* on their Sabbath, nor to *speak their own Words*, nor *think their own Thoughts*: from hence *Calvin* shews God discovered the absolute need and necessity of a perfect and compleat Righteousness in order to Justification and Acceptation with God, *i. e.* that the Creature must be without Sin, or attain to a Cessation from the Thoughts of Evil, which figured forth the necessity of Christ's perfect Righteousness, and of that Spiritual Rest such who believe in him enter into. All that are in the old Nature, or whilst they remain under the old Covenant-state, do labour and are heavy laden, there is the six days work in the Antitype, but when they come to Christ, believe in Christ, then they cease from their own Works, and enter into Rest, according as Christ hath promised, *Mat.* 11. 28, 29. then they enter into the Antitype of the Jewish Sabbath, *Heb.* 4.

3. This also appears by the Nature of the Precept it self, as laid down *Exod.* 20. wherein all may see it seemis to be a meer carnal Ordinance,

nance, like others which were imposed on the People till the Time of Reformation, or till the Substance came. What was it God enjoined on them, but a cessation from all external Labour or Work? *In it thou shalt do no manner of Work, Thou, nor thy Son, nor thy Daughter, nor thy Man-servant, nor thy Maid-servant, nor thy Cattel, nor the Stranger which is within thy Gates.* Exod. 20. 10. Here (as this Law was written in Tables of Stone) are no Religious Duties enjoined on that Day, but a ceasing from bodily Labour, which fully shews the purport of it.

4. 'Tis called by the Apostle, (amongst other Mosaical Rites) *a Shadow of things to come, but the Body* (or Substance of them) *is Christ,* Col. 2. 17.

And thus you may see how to exclude Ceremonial Rites used under the Law, that were joined to Moral Duties, and yet preserve that which is Moral in them. Doubtless though it is not our Duty to observe that Jewish Ceremony of the Seventh-Day-Sabbath, which was given forth and enjoined on them, yet the Law of the Fourth Commandment, as to a time of Worship (as before) remains to us, so doth Singing the Praises of God; but the External Place of Jewish Worship, the Time and external Rites of their Worship, and the external Instruments of Musick then used in their Worship, went away altogether, and were buried with Christ.

Object. Your twelfth Reply is, *To that we say*

say of precomposed Forms of Preaching, since the extraordinary Gifts of the Spirit are ceased; we must now pray and preach by its ordinary Gifts; and if we are allowed to use precomposed Forms of Preaching, why not of (they might say) say you, Prayer and Singing also? pag. 46.

Answ. You seem to state this Objection not so fair as you ought, because you know we do not plead for such precomposed Forms of Prayer as we do of Preaching and Singing.

But the Truth is, if there was no more to be said against using those Forms of Prayer (that some contend for) than what you have said, they might be lawful too. Therefore I shall trouble the Reader with a recital of what you say to this Objection against precomposed Forms of Prayer, and Singing; and what you say for Forms of precomposed Sermons, since you seem to be for one, and against the other.

“ I do acknowledg (say you) and assert, that
“ we should not neglect Prayer, till we have an
“ Extraordinary Gift or Impulse of Spirit unto
“ Prayer; but we should constantly go to God
“ as we can, not only for continuance of those
“ Mercies we have, but for further supplies of
“ our inward and outward Wants, which are
“ the chiefest part of Prayer. But Singing pro-
“ ceeds from a fulness of enjoyment, and is cal-
“ led a Breaking forth, and therefore requires a
“ greater Measure of the Holy Spirit; for we
“ can pray for what we have not, but we should
“ break forth into Singing for what we have,
“ otherwise we mock God, and draw nigh unto
“ him

" him with our Mouths, and honour him with our
 " Lips, when our Hearts are far from him,
 " and our fear towards him taught by the Pre-
 " cepts of Men ; and therefore when I consider
 " the present State and Frame of the Churches
 " of Jesus Christ, I wonder that so many should
 " be for Singing, when their Hearts are so much
 " below Prayer ; for if we should go from
 " Saint to Saint, we should find that this is the
 " general Cry, I have a dead and stony
 " Heart — I can't pray, I want the Spirit.—
 " Now if thus it be, then where is the Spirit
 " of Singing ? Will you lie, and express that
 " with your Lips to God, which you have not in
 " your Hearts ? Pag. 46, 47.

Answ. The substance of what you say here, is this, viz. That a greater Measure of the Spirit of God is required in Singing, than there is required in Praying ; but you give no Reason for it. The Apostle saith, *When I pray, I will pray with the Spirit ; and when I sing, I will sing with the Spirit, &c.* 1 Cor. 14. 15. He doth not hint, he needed greater help to do the one, than to do the other. There is no Duty nor Ordinance of the Gospel, that can be performed acceptably to God without the Spirit, or the gracious Influences thereof : And certainly no Man besides Mr. Marlow will say there is more need of the Spirit in its greater Influence in ordinary Occasions, or in common Worship to praise God, nay, to sing his Praise, than there is to pray, and in the doing other Duties. You mention that in Isa.

52. 38. of *Breaking forth*. Why is that then a Vocal Singing? it was hinted by you (even now) to be some kind of shouting or rejoicing, pag. 29. as if it was no such thing (as here you seem to grant it to be) when you think it will serve your turn another way: But all may perceive, by your arguing against Singing after the manner you do, (that though the Essence in your sense be in our Spirits, and as others say, Singing is comprehended in their Praying, *i. e.* when they Praise God); yet none of these in truth is proper Singing in your judgment; for if it be, you contend against that which all Christians say they do own and perform.

But to proceed. There may be, 'tis plain, an extraordinary Spirit of Prayer at some times, and an extraordinary Influence in Preaching, and an extraordinary Occasion to perform those Duties likewise, and so in Singing: But must not we therefore be found in the performance of each of these Duties at any other time? And have not all true Christians always in themselves the chiefest cause or ground of Singing forth the Praises of God that can be, *viz.* the consideration of Redeeming and Regenerating Grace, though sometimes to such degrees, they do not find that liveliness in their Spirits to do it? Moreover, we ought to strive to be filled with the Spirit, that we may both Pray, Preach, and Hear also. But sometimes we have not those fillings of the Spirit in such a measure as at other times, yet must Pray, Preach, Hear, and Sing also; for the Argument or Motive of Singing,

ing, (as of our other Duties,) doth not lie in our being so exactly qualified to do it, or in our extraordinary fitness for the Duty ; but in the requirement of God, 'tis his Ordinance, and may be our Sin if we are not so fit to praise God as we should be, nor are no more fit to pray and hear the Word preached.

Object. But some may object, *Doth not James only injoin Singing of Psalms, when People are merry, or find great cause of inward Joy in the Lord?*

Answ. No, by no means, this must not be granted : for if so, then People must never pray but when they are afflicted. Do but read the Text, *Is any among you afflicted? let him pray. Is any merry? let him sing Psalms.* Jam. 5. 13. Sure 'tis the Duty of the Lord's People to pray as well when they are not afflicted, but are in Health, and in Prosperity ; 'tis always on fit and proper Occasions to be done, but when afflicted more especially, then in a more than ordinary manner to be in the Duty of Prayer. So, and in the like manner, 'tis our Duty to rejoice and sing the Praises of God always, on all proper Occasions ; but when any are more then ordinarily lifted up with the Goodness of God, or filled with the Comforts of the Holy Spirit ; which is intended doubtless in that phrase, *Is any Merry?* then they should in an especial manner sing Psalms, or Hymns, of Praises to God. Also from hence we may argue, that as it is the Duty of one afflicted Person thus by himself to pray, so when the whole

Church

Church is afflicted, they in an especial manner should keep days of Prayer together; and so they oftentimes do on such an account: Yet it is the Duty of the Church to pray at other times notwithstanding. Why so it is in the case of Singing, when the whole Church of God hath received some signal Mercies in an especial manner, they ought together to give Thanks to God, and sing his Praise; but yet, notwithstanding, they ought to sing the Praises of God at other times, as well as pray at other times; and nothing is in the least hinted here in this place by the Apostle *James* to the contrary.

Object. *But we have no Command to sing in our Publick Assemblies, either before or after Sermon, nor any Precedent that any Gospel-Church did so.*

Answ. You must take heed and avoid needless Questions and Contentions. We have no Command to pray in our Publick Assemblies, either before or after Sermons; nor no Precedent that any Gospel-Church did so, Must we not use that Practice therefore? I am sure this Argument is as strong against the one as 'tis, against the other.

Obj. *But we are commanded to pray always, and that is a very convenient time when the Word of God is preached; every thing is sanctified by the Word of God and Prayer.*

Answ. So we are commanded to rejoice evermore, 1 Thess. 5. 16. and in every thing to give thanks to God, Phil. 4. 4, 6. And to sing his Praises

Praises, is the highest way or manner of rejoicing and giving Thanks to God we are capable of attaining to, as it appears in all the Scripture ; And also by the example of the Holy Angels, who this way rejoice and give Thanks to God. Besides, the Preacher may pray before he comes out of his Closet, or secretly in his Heart when in the Pulpit, and answer those general Precepts : so that you may see what such kind of Cavilings will bring us to. 'Tis evident we read of several Sermons the Apostle *Peter* preached, and *Paul* too, and some of them in Church-Assemblies, but no more mention is made of praying before or after their Sermons, than is of their Singing. And is it not as convenient a time when we hear the Excellencies of Jesus Christ, and the infinite Love of God, and the Happiness of Believers opened, then to sing and praise God, as it is a proper Season to pray to God for a Blessing upon the Word ? there is the like parity of Reason for the one as there is for the other. If any has the advantage, 'tis the Ordinance of Singing, for two Reasons ; the one is a Precept, the other a Precedent. The Precept is given us by *David*, containing a Prophecy of the Gospel-days, and Gospel-Church. Psal. 100. 1. *Make a joyful Noise unto the Lord, all ye Lands : Come before his presence with Singing.* So Psal. 95. *O Come let us sing unto the Lord : let us make a joyful Noise to the Rock of our Salvation.* And, vers. 2. *Let us make a joyful Noise unto him with Psalms.* This all People,

People, i. e. the Gentile-Churches are required to do as well as others, and to do it too when they come into the Presence of God ; which all Expositors say, intends our coming into God's Presence in his Publick Worship. Moreover, *the Watch-men* (and desolate Places, or Souls who have been like desolate Places) saith the Prophet, *shall lift up the Voice, with the Voice together shall they sing, Isa. 52.7,8.* And these Watch-men are those whose Feet are beautiful upon the Mountains, who preach the Gospel of Peace, and bring glad-tidings of good things.

And this very Text the Apostle applies in general to Gospel-Ministers in their publick Preaching of Christ in Christian Assemblies, see *Rom. 10. 15.* But we having so largely in this Treatise opened this, we shall say no more to it here.

As touching Examples, we have the Church of God, viz. *Israel* of old, who sung together in *Exod. 15. 1.* and in many other places ; nay, always generally when they came together to worship God, as they prayed to him, so they sang Praises to him ; which we have proved is no Ceremony of *Moses's Law*, but a Moral Duty, and so a Perpetual Ordinance. And in the New-Testament we have the Example of Christ himself with his Disciples, who after that part of Publick Worship, viz. celebrating the Holy Supper, sung an Hymn together. O how sad a thing is it that Men should go about to restrain, or withhold Praises from the Lord which are due to his holy Name, and wherein we are said to glorify him ! *Psal. 50.23.*

I am perswaded they will have but little Thanks from him one day for their thus doing.

And truly that want of God's Presence, or liveliness of Spirit, or that cause of Complaints that are in our Churches, (of which you speak) may partly arise from hence, *i. e.* from the general neglect of this great Duty, in which God of old appeared amongst his People, like a cloud, to fill his House with his glorious Presence, 2 Chron. 5. 13. owned also by God's gracious Testimony in giving his People of old such eminent Victories over their Enemies, 2 Chron. 20. 21, 22. *And when they had consulted with the People, and appointed Singers unto the Lord, that they should praise the Lord in the Beauty of Holiness, they went out before the Army, and to say, Praise the Lord, for his Mercy endureth for ever.* And when they began to sing and to praise, the Lord set Ambushments against the Children of Ammon, Moab, and Mount Seir which came against Judah, and they were smitten. *Israel's Success, (saith Mr. Wells) follows Israel's Singing.* If the Lord's People will be found in their Duty, they shall not want God's Presence. To this I might add that glorious witness of his Presence in delivering *Paul* and *Silas* out of Prison, upon their Praying and Singing Praises to him, *Act. 16.* There may, 'tis true, be a natural Joy, or *false Rapture, by an erring Spirit*: but that Joy and Presence of God we meet with in his own Way and Ordinance, nay in the same Ordinance in which he met with his People of old,

old, we may be sure is to be prized, and esteemed as no natural or counterfeit Joy, say you what you please.

If in singing Psalms, Hymns, &c. there is no other Rule or Directions given in the New Testament differing from the Practice of the Saints *before the Law*, *under the Law*, and *in Gospel-days*, performed by Christ and his Disciples; Then no Christian has cause in the least to doubt but so we are to sing, since 'tis a Duty, and enjoyned on the Churches in the New Testament, *Ephes. 5. 19. Col. 3. 16.* But this I have spoken largely to already likewise. See *Chap. 9.*

In Pag. 47. of your Book, you say, " *As to Forms of Prayer and Singing, you have sufficiently treated of them before, and that the sufficient Gifts of the Spirit shall continue for the Worship of God in the Gospel-Church to the end of the World; and therefore your Business here you say is, only to shew that the using a Form of Preaching, is no Example for a Form of Singing—Because, say you, there is reason for a Form of Preaching from God's Word, and Example of Christ himself, who read a Text, and then preached from it; though as he was not, so others are not limited to that, or any particular Forms; yet it is lawful for them, and required of them to compare Spiritual Things with Spiritual, and to give themselves to reading and meditation, and to hold fast the form of sound Words, rightly dividing the Word of*

“ Truth—— So that where the Scripture gives
“ us a liberty, we may use it; but it is our Sin
“ to take it where it is forbidden, as you say,
“ you have shewed in a form of Prayer and
“ Singing.

Answ. In vain is all this: for all the Saints and Ministers of Christ in all the World, know there is no one form of Preaching laid down in all the Scripture.

We have no direct Precept nor Example to preach in the form of taking a Text of Scripture, and to raise a Doctrine from it, and then Generals and Particulars, with Application; 'tis left to the faithful Servants of God to make use of such a Form or Manner as the Spirit of God may help them to, and the best Form or Method they ought and do make use of, which they judg may most tend to the profit of the People. That place you mention of our Saviour taking a Text, and then preaching from it, is scarcely true; however 'tis a greater proof for a Form of Reading the Scripture in our Publick Assemblies, than for taking a Text to preach from it.

The Text saith, *He went into the Synagogue of the Jews on the Sabbath-day, and stood up to read. And there was delivered to him the Book of the Prophet Isaias; and when he had opened the Book, he found the place where it was written, The Spirit of the Lord is upon me, &c. Luk. 4. 17, 18. And he closed the Book (so do not we) and gave it again to the Minister, vers. 20. And began to say unto them, This day*

day is this Scripture fulfilled in your Ears, vers. 21. We read of no more he spake unto them from that Scripture. And as touching those general Directions you mention, of comparing spiritual Things with Spiritual, &c. 1 Cor. 2. 13. the Apostle doth not prescribe a Form of Preaching, but shews, as our Annotations observe, how they did disclaim those Orations of the Athenian Philosophers, using a plain and spiritual Stile, giving the naked Truths of God, without any paint of gawdery Phrase, speaking the Oracles of God as the Oracles of God, fitting Spiritual Things to Spiritual Persons, or opening one Scripture by another.

But certain it is, they preached by an Immediate and extraordinary Spirit or Inspiration; And so do not we, but by an ordinary Spirit from the mediate Word, and therefore must study, and are left to use what Method we think may be (as I said before) most profitable for the Edification of the People: so that although the Matter of our Sermons are God's Word, and so Divine and Sacred, yet the Form or Method, you may as well call Formal and Human, as so to call our Sacred Hymns, &c. God hath graciously owned nevertheless this form of Preaching, and daily doth, for the conversion of many Sinners; and so he doth our way of Singing, to the comforting and refreshing the Souls of many Saints. — We have matter to be sung plainly expressed, viz. the Word of Christ, in Psalms, and they are well known; and also Hymns and Spi-

ritual Songs, which are also easily known by such who are Spiritual, whether they be the Sacred Word of Christ as to the Matter of them or not, as it may be known, that the Doctrine is so which we hear preached.

As touching *David's Psalms*, they are formally God's Word as well as materially so: and since we are exhorted to sing Hymns and Spiritual Songs, I ask whether those Hymns and Spiritual Songs could be without a Form, either imminately, or meditately precomposed by the Spirit? and whether the Spirit of God doth not, may not assist God's Servants now in pre-composed Hymns, as he did of old?

Object. But may be you will say, *They are not in Metre in the Scripture, but other words are added to make them fit to be Songs, and that is humane.*

Answ. We have none of the words in our own Tongue, which were originally given forth by the Holy Ghost; for the Holy Men of old who gave forth the Scriptures, spake them either in *Hebrew* or *Greek* words. And therefore some may object our Translation of the Bible is Humane, and our Scripture not God's Word; besides we have many humane Supplements, as I said before, added, to make the sense good in our English Tongue: And as touching Meter, Prose and Verse is all one, if the same Truth be contained in the Verse as is in the Prose: And if it be equal Feet, or measured fitly to be sung, we do not matter Rhime at all. And so some tell you *David's Psalms* were left in the

Original.

Original. But should we miss it, either in the form of Preaching, or Singing the Praises of God, since we can appeal to God we do both as nigh the Rule of the Word as we have received Light and Understanding, Who do you think will be most excusable in the Day of Christ, we, or such, who because they are not arrived to a satisfaction about the Form or Manner of Preaching, or of Singing, will do neither of them, or at leastwise wholly live in omission of the last, and yet say they believe 'tis an Ordinance of Christ?

And let me tell you, to admit of this nice Exception against practising of an Ordinance, because we do not know the exact Form, this will run us into a multitude of needless and frivolous Objections in the administration of other Ordinances; one or two of which I have met withal.

As for Example. In Breaking of Bread, (saith one) you ought to have but one Loaf, because Christ's Body was but one entire Body, and the Church is said to be but one Bread; therefore (saith he) if you have many Loaves, you err, in the form of this Ordinance; and as by you practised, 'tis humane and devised. Saith another, As soon as you have broke the Bread, you must pour forth the Wine; because so soon as Christ's Body was broke, his Blood came forth. Saith a Third, You must eat all, and let none remain; which others deny. One says, We must eat plentifully, for Christ so bids his Friends, *Cant. 5. 1.* Saith another, A little

quantity of Bread, and so of the Cup, will answer the Form of the Administration.

So in the Form of Baptism, one may say, You must Baptize the Person forwards; saith another, Backwards; one may say, with a swift Motion; another may say, it must be done with a slow Motion, and let the Person lie some time buried in the Water, that we may have the clear Representation of the Burial of Christ. Would not these be silly Objections? And yet these appertain to the Form of the Administration of Christ's Ordinance. But as the Apostle saith,

1 Cor. 11. 16. If any seem contentious, we have no such Custom, nor the Church of God. We read, the Children of *Israel* for a long time had lost an Ordinance, *viz.* that of *sitting in Booths in the Feast of Tabernacles*, Nehem. 8. 14. *which had not been done from the days of Joshuah the Son of Nun, vers. 17.* so that none were then living to tell them the Form of those Booths. Suppose now that one had said, they must be made this way, and another that way; and they should not have agreed about the Form or Fashion of these Booths, would this have justified some others among them to have said, We will have no Booths at all, unless there be some extraordinary Prophet to shew us the Form or Manner how they should be made? No sure, there were none among them that we read of that were of such a Spirit; or if there had, doubtless they would have been worthy of Reproof: but they all, *according as they found it written in the Law, which God commanded*

manded Moses, &c. they went to work, and cut down *Olive-branches*, and *Pine-branches*, and *Myrtle-branches*, and made them Booths. Lord grant us the like Wisdom in this great Case, about the lost, or long-neglected Ordinance amongst us, of *Singing of Psalms, Hymns, and Spiritual Songs*.

Object. Singing is a piece of Art ; Who can sing if he be not taught, so that he may do it artificially ? &c. Can this be a part of Sacred Gospel-Worship ?

Answ. As this Objection excludes this Holy Ordinance of Christ ; so it would likewise exclude other Duties. You will not admit it, because it cannot be done without Art. There is, I must tell you, an Art in Speaking, and no Man but has need to learn and be instructed to speak as he ought, that he may not render himself ridiculous, especially when he speaks about Divine Things. How rarely and elegantly do some Men express themselves to edify others, by improving their natural Parts ? Also there is an Art in Preaching ; and all young Men, when they begin to take upon them that Work, need instruction how to handle a Doctrine. And so I may say in Praying too ; but I have shewed in this Treatise, that Men are as apt, by natural Instincts, to sing, as they are to speak : And *Paul* shews, in *1 Cor. 14.* that all who have Spiritual Gifts, should use them with all Wisdom ; so that the Church, and all God's People, may be edified. If the Trumpet gives an uncertain Sound, who shall prepare him-

self to the Battel ? The Method of Preaching must be learned and improved, and that well too. Some who have great Gifts, yet cannot utter themselves in an Eloquent manner to the profit of others, and it may be, because they are against studying the Rule or Art of Speaking : But all the World knows the way of Singing is easily learned ; And who gave Men those Faculties of Learning ? &c. Natural Gifts, as well as Spiritual, are to be improved to the Honour of God. Is not Reading of God's Word an Ordinance of the Gospel, and part of God's Worship ? and must not People learn to read ? And is not that a piece of Art as well as Singing ? can People read unless they are learned ?

'Tis well if some of them who make this Objection, do not suffer their Children to sing vain Songs, whilst they plead against singing of *Psalms, Hymns, and Spiritual Songs*. But since 'tis so natural for all, especially in Youth, to learn to sing, and so easily attained, ought not Parents to instruct their Children about what they should sing, and what not, that so Art and Nature too (as some call them) may be improved to the Honour of God ? Grace makes Natural Gifts and Arts to become Spiritual ; for the very words of gracious Persons are, or ought to be Spiritual : the more of Art Men have to express themselves, the more useful, by the Grace of God, they are made to others. If it had not been for Art and Learning, how should we have come to the knowledg of the Scriptures, they being

being locked up from us in unknown Tongues?

Object. *Some have objected against Singing, because that Gift and Manner, as they suppose, which was used in the Primitive Time in Singing, was not continued, and successively handed down to us.*

Answ. By the same manner they might object against the Bible, and say, We ought not to receive it, because God did not continue the Gift of Tongues in the Church, that by virtue of those Gifts, the Old and New Testament (without Humane Art) might be delivered to us: Nay, and against Preaching too, &c. for those Gifts in the Apostolical manner of Preaching, was not continued nor handed down to us; nay, what Ordinance had not lost its Primitive Form under the Apostacy?

The Conclusion.

AND now, Brother, suffer me to make a little Improvement likewise, as well as you; and notwithstanding your Conclusion savours of much Bitterness, I would fain have mine end with all Sweetness: if there is any Tartness, I cannot well help it.

First. Whereas you infer singing together of David's Psalms, or any humane precomposed Forms, is a corrupting the pure Worship of God, in mingling Law and Gospel, or humane and divine things together.

First. I

First, I infer, That to sing *David's Psalms* and *Scripture-Hymns*, and sacred Songs taken out of the Word of Christ, together in the publick Worship of God, is an holy Ordinance of Christ, and not in the least to mingle Law and Gospel together any otherwise than the Holy Ghost hath done it; for Moral Duties are the same in the Law and Gospel.

Secondly; Whereas you say, This will lead us to return from whence we came, *as a Dog to his Vomit, and as a Sow that was washed, to her wallowing in the Mire.* I say, 1. You do not write like an humble and trembling-hearted Christian, but shew too much Gall and Wormwood in your Spirit. And, 2. I say, to sing the Psalms of *David*, and other *sacred Scripture-Hymns and spiritual Songs*, is to build up the *old waste places, and restore the ancient Paths to dwell in*, and a going forward and not backward.

Thirdly; You would, you say, have the Leaders among us seriously consider, that are for such formal Singing (as you call it) whether they will be able to plead at the Bar of Christ for this Practice, tho they may urge it on their fellow-Brethren here, &c. and you put up a kind of Prayer, that God would give us a true sight and sense of the evil Consequences of this Error (as you are pleased to call it) that we may not cause his People to sin, but that with sound Doctrine we may strengthen the weak Hands and feeble Knees, &c.

Answ.

Answ. I must intreat you to consider, whether you will be able to give a good account at the Bar of Jesus Christ, for endeavouring to diminish from God's Word; nay, from Christ's New Testament; for sure we are, singing of Psalms, Hymns and spiritual Songs is one Ordinance found therein, which you strive to take away, and foolishly plead only for a thing called the Essence of it, without the Act or discharge of the Duty according to the nature of the Ordinance, and so contrive a new kind of singing out of the dark Imagination of your Heart, and add that in the stead of it, which is not understood by the generality of Mankind, and so make us to believe (if you could) that Christ hath left an Ordinance that there is no way to come to any Certainty how it should be performed; and hereby also lay a just occasion of Offence, or a Stumbling-block in the way of weak Christians, to think they may practise Ordinances acceptably to God (which requires the bodily Organs) without the Body, and so deny the Body to glorify God, tho redeemed to that end; and expose our Glory (*viz.* our Tongue) to Reproach and Shame, and consequently rob God of some part, nay, one great part of his glorious Praise, and his poor Church of much sweet Comfort and Soul-Refreshment in his blessed Ordinance, as I have shewed in the first Chapter.

Moreover, consider what an account you will have to give to the Judge of the Quick and Dead, for saying, when the Scripture saith *they sung*, *viz.*

(viz. Christ and his Disciples) they did but give Thanks, or say Grace, from the remote and indirect Signification of the Greek Word ; or else sung alone, and not his Disciples with him. See what Reverend Mr. Cotton hath said in Pag. 14. of his Book, in Answer to such a kind of Objection as you make, mentioning that place of *David*, Psal. 3. 4. & Psal. 77. 1. *I cried to the Lord with my Voice* : “ Shall a Man “ detract from his meaning, and say (saith “ Mr. Cotton) he cried to God only with his “ Heart ? So when *David* exhorteth the Gen- “ tile Churches to make a joyful Noise unto the “ Lord, you do detract from his meaning, “ when you make his meaning to be, not that “ we should sing unto him with our Voice, but “ that we should only make Melody to him in “ our Hearts ? such detracting (saith he) from “ the Word is alike disallowed and accursed “ of God, as adding to his Word, (or other- “ wise, say I, a diminishing from it.)

Object. “ But, saith he, you object singing “ of Psalms with the Voice, is but a Type of “ that Melody in the Heart, or to that purpose I find he speaks.

Ans^w. 1. “ No Scripture (saith he) speak- “ eth of it as a Type, nor doth any Evidence “ of Reason declare it.

“ 2. You might as well say, that praying “ with the Voice was a Type of praying with “ the Heart, and so it is abolished.

“ 3. If singing of Psalms with a loud Voice “ had been a typical Worship, *David* would “ not

" not have exhorted us to the Practice of it
" on the Lord's-Day under the New Testa-
" ment, *Psal. 95. 1, 2, 7.*

" 4. Christ and his Apostles would not have
" used it in the Lord's-Supper, which is a
" Feast of the New Testament; nor would
" *Paul* and *Silas* have used it in Prison among
" the Gentiles; nor would the Apostle have
injoyned it on the Churches.

" 5. The Light of Nature is never wont to
" teach us Types and Shadows; doth it not as
" well teach us to praise God in singing with
" our Tongues in times of our rejoicing, as to
" cry to God with our Voices in times of
" distress?

Fourthly; Whereas you would have us to consider, that if we err from the Rule in offering Praises to God contrary to his Appointment, whether we do not worship God in vain? I say to you, whilst we thus offer Praises to God, it appears we worship him according to his Appointment, and so acceptable to him, and to his Glory, and our Comfort.

Strange, ours is not right and spiritual Singing! and yet you can find no other way according to the Rule to perform that sacred Duty and Ordinance.

Thus I have answered your Book (as well as the Lord hath been pleased to help me) according to your Request; for I was urged by you to do it you well know before several Witnesses: But did not I think the Name and Honour of God

God lay at stake, and the Information of many of his dear Saints and People, in order to their further Comfort and Establishment in his whole Mind and Will, I should not have answered you in the matter ; and if you, or any body else, shall see cause to reply, I shall be ready to return an Answer, if I find it do deserve or need one, if God is pleased to spare my Life, and to enable me in the Work.

And now one word to you, my dear Brethren and Sisters, whose Souls are established in this sweet and heavenly Ordinance.

First, Consider how universally this Ordinance hath been practised, of singing the Praises of God.

1. By variety of Persons ; as Kings and godly Princes, as *Moses*, who was a King in *Jesurun*, Deut. 33. 5. *David*, *Joshaphat*, *Solomon*, &c. By worthy Governours, as *Nehemiah*, &c. by Prophets, by the whole Congregation of God's People ; by Christ and his Apostles ; by the holy Martyrs of Jesus in the Primitive Times.

2. In all places ; by *Moses* in the Wilderness, Exod. 15. by *David* in the Tabernacle, by *Solomon* in the Temple, by *Jehoshaphat* in the Camp, by Christ and his Disciples at the holy Supper, by *Paul* and *Silas* in Prison.

3. In almost all Conditions ; in times of Imprisonment, in Persecution and Martyrdom.

4. By all Sexes, both Men, Women and Maidens, old Men and Children.

5. Nay, and how all Creatures in Heaven and in Earth are called upon by the Holy Ghost to sing forth the Praises of God.

6. Consider how God hath honoured it with his Presence and gracious Acceptance, 2 Chron.

5. 13. with Victory over Enemies, 2 Chron. 20. 21, 22.

7. Confirmed by Miracles, Act. 16. 25, 26.

Secondly, Consider that Singing is,

1. The Musick of Nature, as Mr. *Wells* observes, the Trees and Woods by a Metonymy are said to sing: And what sweet Musick do the pretty Birds make in the Air and Woods?

2. 'Tis the Musick of Ordinances, as appears by our Saviour's singing with his Disciples at the Celebration of one of the highest and most sublime Ordinances of the Gospel.

3. Singing is the Musick and Melody of Saints.

4. 'Tis the Musick and Melody of Angels.

5. 'Tis and shall be the Musick and Melody of Heaven, the glorious and glorified Saints and Angels send up their Praises this way.

But, my Brethren, be intreated to cry to God, that you may *pray and sing with the Spirit, and with Understanding also*, 1 Cor. 14. 15. and with Grace in your Hearts, labour after Holy and Heavenly Frames. We must sing with Affections; let your joyful Noise be from the sense of God's Love in a dear Redeemer to your own

own Souls. Let it be by exciting your Graces; let Faith be in exercise in this Duty, as well as in Prayer, and under the Word. Let it be with inward Joy; remember it is your Duty to rejoice evermore, and what then can hinder your Singing God's Praises at any time? Let it be for Spiritual Mercies and Blessings; chiefly, more for deliverance from your Sin, than from your Suffering.

You have found that Singing is not only sweet and raising to the Spirit, but also full of Instruction; nay, I have heard how God has blessed it to the Conversion of some Souls, as well as to the Consolation of others. *Austin* is very excellent to this purpose;

Quantum
 " *flevi in hymnis & canticis suavè sonantis*
 " *Ecclesia tua, voces illo influebant auribus*
 " *meis, & eliquabatur veritas tua in cor meum;*
 " *ex ea effuebat, inde effectus pietatis; & cur-*
 " *reabant lachrymae, & benè mihi erat cum eis.*
 " How sweetly (saith he) have I wept in
 " Hymns and Songs at the sounding of thy
 " Church, the Voices flew into mine Ears, and
 " thy Truth melted into mine Heart, and from
 " thence flew forth the Effects of Godliness;
 " the Tears ran down mine Eyes, and it was
 " well with me when I was with them. *Aug.*
 in his Preface to the *Psalms*, Cap. 6.

F I N I S.

A N
A N S W E R
T O
Mr. *Marlow's* Appendix.

Wherein his *Arguments* to prove that
Singing of *Psalms*, *Hymns*, and *Spi-
ritual Songs*, was performed in the
Primitive Church by a Special or an
Extraordinary Gift, and therefore not
to be practised in these Days,
Are Examined, and clearly Detected.

Also some Reflections on what he speaks
on the word $\nu\mu\nu\otimes$, *Hymnos*: And on
his undue Quotations of divers Lear-
ned Men. By a Learned Hand.

Psal. 119. 141. *I am small and despised: yet do not I
forget thy Precepts.*

I Cor. 14. 22. *Wherefore Tongues are for a Sign, not to
them that believe, but to them that believe not: but
Prophesying serveth not for them that believe not, but
for them that believe.*

By *B. K E A C H.*

London, Printed for the Author, and sold by *John
Hancock* in Castle-Alley on the West side of the
Royal-Exchange, and by the Author at his House
near *Horselydown* in *Southwark*. 1691.

NEW & V. A.

OT

allegoria & aduersio

totalis erroris & iniurie eius abusus
quo hoc puerus iniquus in se posuit
est in lege & in sententiis & iudicis
in iustitia & in iustis sententiis
in iustitia & in iustis sententiis
in iustitia & in iustis sententiis
in iustitia & in iustis sententiis

in iustitia & in iustis sententiis
in iustitia & in iustis sententiis
in iustitia & in iustis sententiis
in iustitia & in iustis sententiis
in iustitia & in iustis sententiis

in iustitia & in iustis sententiis
in iustitia & in iustis sententiis
in iustitia & in iustis sententiis
in iustitia & in iustis sententiis
in iustitia & in iustis sententiis

ALLEGORIA & ADUERSIO

in iustitia & in iustis sententiis
in iustitia & in iustis sententiis

To all the Saints and Churches of Jesus Christ, Christian Salutation.

Honoured, and Beloved;

IT grieves me I have further occasion to trouble you after this manner : I know not what should move Mr. *Marlow* to write his *Appendix*, just at a time when he was told I was writing an Answer to his first Discourse : he might have had a little Patience, and have staid till my Treatise was published, whereby he might the better have perceived, whether what he wrote the last Year would abide the Test or Trial of God's Word or not : This is therefore his second Attempt in publick against God's holy Ordinance of singing of Psalms, Hymns, &c. before any body appeared visibly to oppose, or put a stop to his undue Proceedings. For what Call he had to begin this Controversy at such an unseasonable time, I know not ; but since he has done it, certainly none can see any just cause to blame me for standing

up in the Defence of that Truth of Jesus Christ, which I am so well satisfied about, and established in, and that too as it is practised by the Church, to whom I am related as an unworthy Member, and above twenty Baptized Congregations besides in this Nation. Tho before I went about it, I offered my Brethren (him or any other) a sober and friendly Conference in the Spirit of Meekness, which I could not obtain, tho I did not give such a publick Challenge as my Brother intimates in that strange Epistle he hath wrote to me; but upon the coming forth of his Book, I was troubled, and would have had it been discoursed in the General Assembly, but that was not consented to; and then I told my honoured and Reverend Brethren my purpose was to give an Answer to his Book, but did not enter upon it till I was urged by several, and particularly by Mr. Marlow himself, before divers Witnesses, in such kind of words as these, *i. e. Answer me like a Man.* Whether he is answered like a Man, or but like a Child, is left to your Consideration, 'tis done according to that Light and Ability God hath been pleased to bestow upon me.

But if he, or any of his Helpers, do see cause to reply, they must answer such Persons who have wrote upon this Truth, like Men, and Men too of great Parts, Learning and Piety, or let them not trouble me nor the World any more. As touching his Epistle to the Churches, I shall take but little notice of it, nor of that he hath writ to my self, fifth

sith in my Judgment, neither of them signify much ; you are Men of greater Wisdom than to be frightned out of an Ordinance, or deterred from seeking after the Knowldg of it, with these scurrilous Names of *Error*, *Apostacy*, *Human Tradition*, *prelimited Forms*, *mischievous Error*, *Carnal Forms*, *Carnal Worship*, &c. These are hard Words, and do not bespeak a trembling Heart, nor a humble Spirit, and better becomes a Man that pretends to Infallibility. But what some Men want of sound Arguments, they think to make up by hard Words and Confidence ; but this will never do with you. How hath our Practice of baptizing Believers, &c. been branded with the reproachful Name of Error ? and 'tis very observable how some Men of far greater Parts and Ability than my Brothers or mine, either have cried out against the Reign of Christ, Conversion of the Gentiles, and calling of the Jews, as a gross Error, as witness Mr. *Richard Baxter* particularly of late. 'Tis Arguments I know you look for, and if you find those of Mr. *Marlow*'s to prevail against what I have said, do not regard what I have wrote in the least ; for I would have your *Faith* (as the Apostle speaks) *to stand in the Power of God, and not in the Wisdom of Men*. The smallness of the Number of our Churches who are in the Practice of this Ordinance, I also know will signify nothing with you, provided it be proved to be a Truth of Jesus Christ : What tho there was not one of our Churches that had Light in it,

it would certainly the more concern them to enquire after it. And tho he hath so coursly saluted me, &c. yet I am not concerned at it further, than to bewail his Confidence and Ignorance, to say no worse, I know no Men in any Age, who appeared first to vindicate a Truth, which others call an Error, but have met with the same Usage I meet withal from our Brother; who, I hope, is a good Man, and means well, yet is he strangely beclouded. As I have been a Preacher up of Spiritual Worship (as he says) and that too more than thirty Years (tho a poor and unworthy one;) so through the Grace of God, I hope shall continue to do unto the end of my days; and 'tis only Spiritual Worship, you may perceive, I plead for, in contending for singing of Psalms, Hymns, and Spiritual Songs, none of which three can be without their special and particular form. But must they needs be therefore carnal and humane Forms which appertain unto them? I see 'tis time to stand up for the Form of Ordinances, for the Form of Doctrine, and for the Form of sound Words; for if we must part with singing of Psalms, Hymns, &c. from his pretended Arguments about Forms, all external Ordinances must go as well as that of Singing: In a word, we must give up our whole visible Profession, and wait for those extraordinary Gifts of the Spirit that were in the Primitive Time, if we must not sing till we have that extraordinary Gift to do it, which some had in the Apostles Days, and the like

like in discharge of every Gospel-Ordinance, which were to abide in the Church to the end of the World.

He may as well therefore say, I do but counterfeit that excellent Gift in Preaching (when I preach) which was in the Primitive Gospel-Church, as thus to charge me in the case of our singing by the ordinary Gifts of the Spirit: Read his Epistle to me, *Append.* p. 15.

It seems to me as if my Brother does not understand the nature of Moral Duties, or natural Worship, but mistakes, and thinks natural or moral Worship must needs be carnal, tho we never plead for the performance of any Duties that are moral naturally in themselves, without the help and assistance of God's Spirit, and the Graces thereof in our Hearts. Is it not part of natural Religion and Worship, to fear God, to love God, and trust in God, and that too with all our Hearts, and with all our Souls, and with all our Strength, and love our Neighbours as our selves? &c. These Duties appertain to natural Religion; yet without the divine Help and Influences of the Spirit, we can do none of them in a right manner; no more, say I, can we pray, nor sing the Praises of God, which are Duties comprehended in our fearing, honouring, worshipping, and loving of him. And whereas Mr. Marlow reflects on me, as if I singled out my self more than others in *London*, in pushing on this practice of Singing. I must tell him, I have abundance of Peace in my Spirit in what I have done therein: And if our People (I

mean, the Church to whom I belong) are one of the first Churches of our Perswasion in this City, found in the practice of this Sacred Ordinance, I am satisfied it will be to their great Honour, (and not to their Reproach) and that not only in succeeding Ages, but also in the Day of Jesus Christ.

But, blessed be God, the greatest number of our worthy *London-Elders* are as well satisfied in this Truth as my self, and many of their People too, and will generally, I doubt not, in a little time get into the practice of it. Our Reverend Brother *Knowllys* 'tis known is clear in it, and has practised it for some Years, though at present 'tis not used in his Congregation. He told me lately, he is about to write in Vindication thereof, which he intends to publish in a short time, if the Lord please to spare his Life.

And whereas Mr. *Marlow* affirms, as if I had brought Singing into our Congregation, to the grief and trouble of many of our Members; it is false, for 'tis known the Church hath been in this practice near twenty Years after Breaking of Bread, and near 14 Years on Thanksgiving-days in a mixt Congregation. And what was done of late in bringing it in after Sermon on the Lord's Days, was done by a regular Act of the Church in a solemn manner: And though some of our worthy Brethren and Sisters are at present somewhat dissatisfied with it, yet I doubt not but will in a little time see their Mistakes, if such busy Men as he do not

not in an undue manner blow up Coals of Contention amongst us.

Can any sober Christian think he hath done well to publish the Private Affairs of a Particular Church to the whole World ? It seems to some as if he has hopes there will be a Breach in the Church, upon the Account of our Singing the Praises of God ; but I hope he will find our worthy Brethren understand themselves better than to go about to impose on the Church or Consciences of their Brethren, or to strive to pull down that which the Church and themselves too, have been a building for so many Years. Can there be a Man so left of God as to countenance any Persons to make a Schism in a Congragation, because they cannot forgo a Duty they have so long been satisfied in the practice of, and so the whole Body to submit to the Sentiments of a few Persons, as if they had Power over our Faith ? We do not say our dissatisfied Brethren shall sing with us, or we will have no fellowship with them ; no, God forbid we should impose on their Consciences. We do not look upon Singing, &c. an Essential of Communion ; 'tis not for the being, but for the comfort and well-being of a Church. We have told our Brethren (since we sing not till after our last Prayer) if they cannot sing with us, nay, nor stay with the Church whilst we do sing, they may go forth, and we will not be offended.

Should any countenance, through a hot and unaccountable

unaccountable zeal, such a Schism, it would make strange Confusion in our Churches. And since he thus publickly hints at this private Case amongst us, I had I thought a clear Call to open the matter plainly as it is, to clear my self and the Church, to all who may read his Epistle and this my Answer, for we have done nothing we have the least cause to be ashamed of, or unable to justify in the sight of God or Man.

I shall add one word to the consideration of the Brethren of our Church, I doubt not but they will consider it.

1. If they look upon us as equal in Knowledg and Uprightness towards God with themselves, they may see we have the same ground to be offended with them in diminishing from God's Word, as they may be with us, for adding (as possibly they think) to God's Word.

2. And let them consider 'tis a horrid Evil to break the Bond of Spiritual Union, and unawares to wound the Body of Christ!

Whose Work is it thus to do, but the Devil's? and what a reproach doth it bring upon the Truth? and how grievous is it to all truly Godly Ones, and grateful to the Enemies of our Sacred Profession? Besides, upon such a triflē, can it be so hainous a Crime to be found often in that Duty, which they with us have so often and long been in the practice of, and in a mixt Assembly too, many and many times? Besides, brought in by almost an unanimous Agreement in a solemn Church-Meeting, there being

being not above five or six that shewed any publick dissent, nor they neither signifying any such dissatisfaction, *i. e.* that if we sang at such Times, they could not bear it; nor do I hear they do desire us now to decline the said practice. Love will cover a greater Fault than this, for they may see cause to believe 'tis not Self-Interest, but the Glory of God we wholly aim at. But to return.

The truth is, I wonder any should be taken with his Book, for I never saw any thing come out in Print upon any controvertible Truth, that has less of Argument in it, or more of Confidence. And 'tis not my Thoughts alone, nor more destructive Mediums made use of to the whole of the external Parts of Religion. Nay, one told me very lately, that one of our dissatisfied Members intimated to him, as if our Bible was not truly or rightly translated; and it seems to rise from what Mr. Marlow hath asserted in his Book about the word *Hymnos*. I fear'd that would be the Effect of his Attempt, if any Body regarded what he hath said upon that account.

But, pray, what Call has he to rebuke me, after this publick manner, especially before the whole World? If I had done any thing amiss in his Judgment in that Matter, I could wish he had had more Wisdom and Prudence, or else left the Controversy to some more discreet and abler Pen.

I cannot forget the two Brethren that opposed

posed Singing the Praises of God, and would not comply with the Church, (though they did not separate themselves from the Church) when first the practice of it was received amongst us near twenty Years ago. One of them soon after brought a great Reproach upon Religion by immoral Actions, and came to nothing ; and the other sometime after turned *Quaker*, and to my Face denied the Resurrection of his Body, &c.

As to that way Mr. *Marlow* speaks of praising of God in Prayer, without singing of Praises, as being more suitable (as he thinks) to the ordinary Gifts of the Spirit. I must tell him, God's Word is our Rule ; and since God doth require his People to celebrate his Praises by singing *Psalms*, *Hymns*, &c. doubtless that suits as well with the ordinary Gifts of the Spirit, as such Gifts suit with Prayer, Preaching, &c. And I fear one day he will not be found able to give any good account of himself in his bold Attempt, in seeking to rob God of his glorious Praise by singing to him, as he hath enjoined us to do ; nor do I fear, but through the Help and Authority of God's Word, I shall, in the Day of Christ, stand with Joy and Confidence before him, upon this respect, when possibly he may be ashamed, if he has not sincere Repentence for what he has done.

Is it not a false Assertion for him to say as he doth, (in his Epistle to me) That as to our way of Vocal Singing together, there is neither Command nor Example for it, either in the

the Old or New Testament? I shall leave it to the Consideration of all wise and sober Men. Certainly all will conclude the Man is strangely left of God, especially considering he builds his main Confidence from a remote and indirect signification of a Greek Word, and yet, as I am told, understands not that Language neither.

My Portion is, I perceive, to undergo hard Censures from Men; but 'tis no more than my Blessed Master met with; and what am I that I should complain? *One said, He was a good Man: but others said, Nay, but he hath a Devil, and deceiveth the People.* John 7. 12, 20.

The Lord increase Love among all the Saints, and a bearing and forbearing, a gentle and Christian Spirit. We all know but in part. And O that the Lord would be pleased to deliver Men, who profess the Gospel, from that horrid Sin of backbiting of their Neighbours, and from that bitter and unaccountable Spirit of Prejudice that seems to be gotten into the Hearts of some; from whence they seem to tear the Names of their Brethren to pieces through undue Offences. These thnigs are matter of Lamentation, and I fear the forerunner of a dismal Hour that is coming upon us. Cannot Christians have the Liberty of their Consciences from their Brethren, to practise a Truth according to their Light, without being charged and censured after this manner, with Cainal Forms, and mischievous Error? &c. I shall not

not retain you longer, but desire you, whoever you are, impartially to read and well weigh my sober Reply to my Brother's Appendix: I am glad it came forth before all my Treatise was printed off, though it is true it makes the Price more than I intended.

There is a Reverend and Learned Friend, who meeting with Mr. Marlow's *Appendix*, finding him quoting learned Authors in an undue and unaccountable manner, to little purpose, (which because it might possibly amuse the Unlearned and more unwary Reader) he has, in love to this Sacred Truth, and to deliver the Souls of Men and Women from Mistakes, made some Reflections on what he has wrote on that account, at the close of this Reply. If the Lord please to bless what I and my Reverend Friend have said to the further clearing up the Truth, I shall not be troubled at my Pains nor Charge. I have been forc'd to repeat some things twice or thrice, by reason of his leading me in such an unusual Path. This is all at present,

From him who is your unworthy

Brother in the Gospel and

Service of Jesus Christ,

B. Keach.

AN ANSWER

To Mr. Marlow's APPENDIX.

First of all you tell us, *That to praise God, or praising of God, is not confined to Songs of Praise*; but that there are other ways and manner of praising of him than such melodious Singing.

Answer. We never yet asserted there was no other way or manner to praise God, than by singing of his Praise. Nor is there a Man who affirms any such thing, that I know of; but it is one thing to own those other ways of praising of God, and another thing for you utterly to deny this way, or the way we use in singing his Praise.

But I must tell you, most Learned Men, nay, all that I have met with, do conclude, the Disciples, or those Children you speak of *Mark. 21. 16. Luke 19. 37.* did sing those *Hosanna's* to the Son of *David*, as I have shewed in the first Chapter of the foregoing Treatise.

I perceive you have now at last raised the Auxiliaries against this Blessed Truth of Jesus Christ. But as a worthy Brother hinted the other day, *Dr. Owen* is a press'd Man, and as forced in so, he doth you no service at all, as

will

will appear by what follows ; but more especially by what my worthy Friend has wrote at the close of this our Answer.

The Doctor, from *Heb.* 2. 12. from the Greek word *Hymneso se*, “ I will hymn thee, ” *i. e.* I will praise thee ; saith, (1.) what Christ will do, *viz.* He will sing Praise to God. (2.) Where he will do it, *i. e.* in the midst of the Congregation. The expression of both these (he saith) is accommodated unto the Declaration of God’s Name, and praising of him in the Temple. The singing of Hymns of Praise unto God in the great Congregation, was then a principal part of his Worship, &c.

“ 2. The chearfulness and alacrity of the Spirit of Christ in this Work, *he would do it with Joy and Singing.* These are the Doctor’s words, as cited by you, *Appendix*, pag. 4. And thus did Christ sing with his Disciples, in that great Representative Church, as our *Annotators* call it.

Now what is this to your purpose ? the Doctor tells you, that *Hymneso se* is Singing Praises to God : And how do you know but Christ might also often sing in the Temple, and in other great Congregations, though we do not read of it, since ’tis said, that *many other things did Jesus that are not written ? Joh. 21. 25.*

1. Especially considering, since it was prophesied of him, that in the great Congregation he should sing God’s Praise.

2. Because,

2. Because, as the Doctor observes, Singing in the Temple was one great part of God's Worship; from whence 'tis not likely our Saviour should neglect that part. Moreover, he positively affirms, Christ did, with cheerfulness and joy, give Praise to God by Singing. 'Tis well known Dr. *Owen* owned no other Singing than what we do; he doth nowhere talk of the Essence of Singing in our Spirit, and so exclude vocal or proper Singing.

1. He acknowledges Singing, is Praising of God, so do we; and say, 'tis one of the highest ways of Praising him too.

2. He intimates there are other ways of praising of God, besides Singing his Praise; though it clearly holdeth forth that our Saviour would praise God that way, namely, by Singing. And you would do well to observe what our late Learned Annotators speak upon that of *Heb.* 2. 12. these are are their words.

“ Christ and they are of one Father, (that is,
 “ the Saints are here called his Brethren)
 “ he by Nature, and they by Grace, and
 “ from one Humane Parent, *Luke* 3. 23,
 “ 38. and both of one Flesh; He solemn-
 “ ly sung and Praised his Father with them
 “ (say they) at his Supper, *Matth.* 26. 30.
 “ in that Representative Church, *Mark* 14.
 “ 26.

Yet we, as I said before, do readily grant, as the Doctor intimates, those other ways of Praising of God, and that Prayer, the *Word of Faith*, and the Fruits of Obedience, hath a

tendency to the Praise of God: But if the Doctor, and some other Learned Men, should intimate, that that Greek word *Hymnos* should in a remote sense signify Praising of God without Singing: we ask, Whether any of them say those ways of Praises, without Singing, is the immediate, *genuine*, direct and primary signification of the word?

All your Helpers will fail you here. There are other Greek words to express those other ways of Praise to God besides *Hymnos*. You are upon a dangerous Rock; you make it your Business to trouble our People with the signification of the Greek word *Hymnos*, a *Hymn*, (though you understand not that Language) just after the same manner that the *Pedobaptists* do with the word *Baptizo*; say they, it signifies *washing*, as well as *dipping*, which learned *Fisher* grants. But how? Take his words, " 'Tis (saith he) so taken impro-
perly, indirectly, collaterally, by the by,
or remotely, it so signifys, *viz.* a *washing*:
But (saith he) the direct, immediate genu-
ine and primary signification of the word
Baptizo, is *Immersion*, *Dipping*, or to dip,
&c. You, it seems, take the same way
to destroy the Ordinance of Singing God's
Praises, as they take to destroy the Ordinance
of Baptism: But this will do your business no
better than that will do theirs; *Dipping* is
Washing, but every *Washing* is not *Dipping*.
Theirs is (as Mr. *Fisher* observes) an impro-
per, remote, or indirect Baptism, that they in-
fer

fer from the improper Signification of the Greek word *Baptizo*, and so no true Baptism at all. So you, asserting from those Learned Men, that the Greek word *Hymnos* signifies a mere or common praising of God in Prayer: 'tis, say I, but an improper, indirect and remote sort of Singing of God's Praise, that the Word will admit of in that sense, and so no Singing at all.

If you discourse with learned Persons, they will tell you, that some Greek words do, in an improper or remote sense, bear several Significations; but the direct, genuine, and proper signification of the Word is Singing, or, they sung. And now do you not think you are greatly to blame to make such a stir upon a word you understand not, after the manner you have done, and thereby cause Doubts to arise in the Minds of poor weak Christians about the Translation of the Holy Bible, and render our Famous and Learned Translators unfaithful? But I hope our People will not regard or mind what you unadvisedly have wrote and said upon this Account. Have not the Translators, (who compared divers Greek Copies together,) been more faithful to give the proper, genuine and direct signification of the Word, they hymned, they sung an Hymn, than from the remote sense, they said Grace, or gave Thanks? We read he gave Thanks when he took the Bread, & is the word there in the Greek, he Hymned? I have often said, to sing to God in a right manner, is

praising of God, but all praising of God is not singing his Praises ; therefore they that translate the word, *they praised God*, speak the Truth, but they do not speak all the Truth.

But if our Saviour and his Disciples did no more than in an ordinary manner give Thanks, as we do after Supper, our Translators do affirm a false thing, to say they sung an Hymn, as elsewhere I have more fully demonstrated ; because Singing is more, and a different thing from saying of Grace, as you hint an old Dutch Translation reads it.

But not to muster up a multitude of learned Men, as I might do, who exactly agree with our Translators on that word, take (once again) what Dr. *Du-Veil* doth affirm, (who understood, as I am informed, all the Oriental Tongues) in his literal Explanation of the Acts of the Apostles, *Acts 16. 25.* (tho I quoted him before) citing *Ruff Presbyter of Aquilia*, in the Title of the 72d Psalm saith, "Hymns are Songs which contain the Praise of God : If it be Praise and not of God, it is not a Hymn ; if it be Praise, and of God, if it be not sung, it is not an Hymn ; it must therefore (saith he) that it may be an Hymn, have these three things [Praise] [and of God] [and a Song] : therefore *Paul* and *Silas*, saith the Doctor, sung Praises to God for the Honour put upon them, in that they suffered innocently for promoting the Glory of Christ. Many of the Learned Men you quote, say *Hymnos* is Praise, you need not say any

any more to that, we all own and grant it ; but yet also say the proper and genuine Signification of it, is praising of God by Singing. Now this being so, you basely abuse the Translators, (Append. p. 12.) in saying, "Surely it must be granted that " the word *sung* and *sing* in those four Scriptures " were imprudent Additions to those sacred " Texts. These are your words. 'Tis a shame a Man of your Learning should (to defend your own Fantasy) charge the faithful and renowned Translators after this sort. These things being so, What Authority have you to say our Saviour and his Disciples did not sing ? or, what reason has any sober or Godly Christian to believe you, if you so boldly affirm it ? Therefore I, upon good Authority, in opposition to what you say, p. 12. that therefore from the Signification of the word *Hymnos*, there is a good and sacred Foundation or Warrant for such vocal melodious singing at or after the Lord's-Supper, seeing the word doth bear that as the direct and proper Signification of it.

And also we say that what Christ did was a Rule for us in that of Singing, as well as in taking the Bread and breaking it, and blessing it, and taking the Cup, &c. Must not we sing the Praises of Christ who have the Spirit but in measure, because Christ had the Spirit without measure ?

And because the Primitive Gospel-Church had the extraordinary Gifts of the Spirit in Prayer, Preaching, and Singing also, must we not pray, preach, nor sing ? if we must not do

one of them, we must do none of them : And therefore in opposition to what you say, *Pag. 13.* of your Appendix, If the Practice of Christ and the Primitive Church, doth not bind us to the Observation of one Ordinance, *viz.* that of Singing, it binds us to the Observation of none ; 'tis time to look about us, for your manner of arguing, I do declare, (as 'twas intimated to me the other day by my Reverend Brother *Knowles*) tends to the overthrow of all Gospel-Ordinances whatsoever ; therefore I warn all my Brethren to take heed how they hearken to you in this matter, as they tender the Glory of God, and the Establishment of all Gospel-Worship and Ordinances.

But to proceed : 'Tis an easy thing (for any wary Reader, who is not willing to be deceived) to perceive the Man hath a bad Cause in hand, and that he reasons not like a wise and enlightened understanding Christian.

Which doth fully appear, if we consider the false and preposterous Mediums or Ways he takes to make out what he pretends to prove.

1. For one while he seems to assert, that the Essence of Singing, which is (he says) in our Spirit, that will serve our turn in discharge of the Duty of singing forth God's Praises, without employing our Tongues or bodily Organs in it, which, as I have again and again said, doth as well exclude vocal Praying and Preaching, &c. as Singing. See *Pag. 8.* of his first Treatise.

2. Then

2. Then again at another time, because there are other ways to praise God besides Singing of his Praises, we must not sing his Praises at all. *Appendix*, p. 4, 5.

3. At another time he seems to exclude all Singing out of the Bible, from an improper Signification of a Greek word, and strives to make it out 'twas only common Praises or Thanksgiving in Prayer. See the *Epistle to me*, and *Appendix*, p. 1, 2, 3, 4, 5.

And so quarrels with the Translators of the holy Bible, as if they wanted Skill in the Greek Tongue, or else Faithfulness in rendering the Word, *they sung an Hymn*, which he tells you they should have rendered, *they gave Thanks*, or *said Grace*. But further, to clear our Godly, Learned and Pious Translators of the Bible; let it be considered how carefully they were in other Cases, particularly in respect of the word *Baptizo*, which they never ventured to translate *Rantizo*, sprinkling, to favour their own Practice, but rather chose to leave the word in the Original Tongue, and not translate it at all, than to give a false Signification of it.

4. But lest all these Tricks and Shifts should fail him, he flies to another broken Refuge, *viz.* intimating that the Ordinance of Singing doth not belong to us now, but may be practised by the Saints hereafter in the thousand Years Reign, or seventh thousand Years of this World. Which is a very doubtful Point, I mean, whether there will be such a thousand Years Reign or not, in his sense; and yet this Duty

lies amongst other Gospel-Ordinances and Precepts given out by the Spirit, and enjoyned on the Churches, which is enough to shake the Faith of our People in respect of other Ordinances, which they have as much reason to say, may not belong to us, but shall be practised in time to come, when the Church (as the Seekers say) shall attain its first or original Purity. See Pag. 27. of his Discourse.

5. And lastly, like a wary and fore-seeing Man, to be sure to carry his Cause, he retires to his last Fort and Strong-hold, and affirms, That the Ordinance of singing of Psalms, Hymns, &c. was only in the Primitive Time performed by an extraordinary Gift; and unless we have such a Gift, we must not sing the Praises of God now in these days.

Tho. I have said enough to detect this fond Conceit, yet since he leads me in this Path, I must, I perceive, reply again, as I have already done, that this Objection lies equally against Prayer, Preaching, and interpreting the Scripture, &c. sith all these Gospel-Duties and Ordinances in the Primitive and Apostolical Days, were performed by the said extraordinary Gifts of the Spirit.

If he could make this appear, there was no need for him to trouble us with the Greek word, nor with any of his other Mediums he uses to exclude Gospel-Singing; it cannot but appear by this last shift, he acknowledges that Singing is somewhat more than that Praising of God he speaks of: But these things betray the Man's

Man's Integrity, or rather his Weakness, and shew he doth not argue, but plays the part of a Sophister, though not a cunning One, because his Nakedness plainly appears to the meanest Capacity, through his pittifull threadbare Covering. For if he had thought his other Mediums would have served his turn, or held the Test, we should not have, I am perswaded, heard any of this : But however, we will come to examine his pretended Arguments he brings to prove this Assertion.

His first Argument, to prove Singing was always performed from a special Gift, is in *Appendix*, pag. 14.

“ For as the Grace of Joy is the Fruit of
 “ the Spirit, (saith he) and as God had promi-
 “ sed the Oil, viz. the Spirit of Joy for
 “ Mourning ; so the Primitive Church had some
 “ earnest of it, and did rejoice in hope of the
 “ Glory of God ; and through the abundance of
 “ the Spirit wherewith she was baptized, her
 “ Ministers delivered the Word of God in ex-
 “ traordinary ways and manners, viz. by Pro-
 “ phesying, Tongues, and melodious Singing.

Answe. 1. Have not Believers now the Holy Spirit, as well as they had it then, though not in such an extraordinary manner ? And have not we the Fruit of it, *i. e.* Joy, Peace, &c. in believing ? Also you mistake your self, Joy doth not appertain to the Gifts of the Spirit, but 'tis a Fruit of the Graces of the Spirit. Do not the Saints now rejoice in hope of the Glory of God, as well as they did then ?

There

There is no such cause or ground from the Reception of Tongues, or the extraordinary Gifts of the Spirit, (as you intimate) to sing the Praises of God; *For many (our Saviour saith) shall say in that Day, We have prophesied in thy Name, and in thy Name have cast out Devils, and in thy Name have done many wonderful Works.* *To whom he will say, Depart from me, I know ye not.* And the Apostle saith, *Though I speak with Tongues of Men and Angels, and have not Charity, I am become as sounding Brass, or a tinkling Cynibal,* 1 Cor. 13. 1.

From whence it appears that inward Joy and Peace of which you speak, as the Cause of Singing in the Apostles Times, did not flow from that extraordinary Gift of the Spirit, but from the saving Graces of the Spirit; either it flows from the consideration of common or external Mercies and Blessings, wherein all are concerned to sing the Praises of God, who gives them fruitful Seasons, filling their Hearts with Joy and Gladness; or else it flows from those special and internal Blessings which only concern the Saints, *viz.* Union with God, Communion with God, Faith, Love, &c. *Tongues were for a Sign, not for them who believe, but for them who believe not,* 1 Cor. 14. 22. Extraordinary Gifts were to convince Unbelievers of the Truth, and not for the Joy and Comfort of such who did believe. Men that have the Gift of Tongues, may be graceless, and so without Christ, and perish eternally in Hell; therefore

therefore the extraordinary Gift of the Spirit fits not, tunes not the Heart nor Tongue to sing the Praises of God. You may as well deny the Saints may not, ought not in these our Days rejoice in God, nay, not praise him in any other manner of ways, as well as not sing, from this Argument you make use of here on this account.

Therefore it follows that you strangely mistake, pag: 15. *Appendix*, in intimating, when *Paul* exhorts the Saints to covet after the best Gifts, he means the extraordinary Gifts of the Spirit; for certainly those are the best Gifts that most tend to the edification of the Church, which Tongues could not be said to do. And in the very next words he speaks of a more excellent way, *viz.* that of Charity or Love, which refers to the Graces of the Spirit. And of so little use were those special or extraordinary Gifts to the Church, that if there were no Interpreter, they were to be silent, and not use them in the Church at all who were that way gifted.

2. You confound Tongues (which did appertain to all sorts of Gifts) with Prophecy and Singing: He that had a Doctrine, might have the Gift of Tongues to bring it forth; so might he that had the Gift of Prophecy, and he also that had the Gift to Interpret; and so might he also that had the extraordinary Gift to bring forth a Psalm. And, pray, why must ordinary praising of God be now admitted? and Preaching, Prophesying, and Interpreting the Scripture

Scripture by the ordinary Gifts of the Spirit be still allowed, and yet Singing by the same ordinary Gifts must not be admitted? What Reason do you give for this? Is not this to darken Counsel with words without Knowledg?

I have demonstrated, that the End of those extraordinary Gifts that were then in the Church in the Administration of every Duty and Ordinance, was to confirm the ordinary practice of all those Ordinances, and so to continue them in the Church to the end of the World. And God hath equally honoured and confirmed Singing of *Psalms*, &c. to continue, and the practice thereof to abide, as of any other Ordinance.

You need not therefore spend your time to prove the Apostles Prayed, Preached, Prophe-sied, and also Sung by an extraordinary Gift; we acknowledg it, but say, this is no more against our Singing, than against our Praying, &c. who have not now those special Gifts.

2. He that had a Psalm of *David*, might bring it forth in an unknown Tongue, as well as he that had a Doctrine, and so not to the Edification of the Church: For if he brought out a Psalm of *David* in an unknown Tongue, who could sing with him? But if he had been to sing alone, the Melody might have refreshed those who sung not; as some say they have been in hearing the French Protestants sing, who understand not their Language. But to prevent this, the Apostle *Paul* resolved when he sung, he would sing with the Spirit, and

and with the Understanding also, because 'tis the Matter sung that is fruitful to the Understanding; and what is the Melody without that?

Your third Reason or Argument is taken from that in *Ephes. 5. 18.* *Be ye filled with the Spirit, speaking to your selves, &c.*

Answ. Doth not the Apostle pray that God would fill all the Saints with Joy and Peace? *Rom. 15. 13.* And pray, that they might be filled with the Fruits of Righteousness? Now singing flows from that Joy that all the Saints ought to labour after; and also from the Fruits of Righteousness, we have an equal need to be filled with the Spirit, to pray, to meditate, to praise God, and to preach and hear the Word, as well as to sing Psalms and Hymns, &c.

But you say, pag. 18. That *the Gifts of the Holy Spirit were not given alike to every Member of the Church.*

Answ. 'Tis granted: But doth it follow, because some had the extraordinary Gift of the Spirit to pray, must not the others who had not those Gifts, no more than we have them now, not pray at all? Brother, I am grieved to see how you are deceived, and would deceive others: But as they who had not the extraordinary Gift of the Spirit to pray, were, notwithstanding, to pray; so they who had not the extraordinary or special Gift to sing, were, nevertheless, to sing the Praises of God. What you speak, pag. 18. about the *diversity of Gifts, but the same Spirit,* from *1 Cor. 12.* is rather more against the performance of those other Duties

Duties and Ordinances than Singing, because Singing is not there mentioned. But all that you say there, has been answered already; so is what you infer from *Col. 3. 16. Ephes. 5. 19.* For to think the Apostle refers to the special Gift of Singing in those places, is of a pernicious tendency; for you may as well say the same of all other Precepts enjoined on the Churches, and so free us from all Gospel-Obedience for want of such Gifts. Why must not Spiritual Songs be allowed, as well as Psalms and Hymns? What do you mean in *pag. 23?*

Brother, you were better be silent till you can distinguish better between *Psalms, Hymns, and Spiritual Songs*, and the manner of the bringing of them forth by a special Gift. A Doctrine may be as Spiritual that is precomposed, as that which was brought forth by a special Gift; so may an Hymn, or Spiritual Song, though 'tis by the ordinary Gifts or Help of the Spirit precomposed; there cannot be an Hymn, nor Spiritual Song, without its Form; but if it be a Spiritual Song, it has a Spiritual Form. The very word may convince you of your Error; if the Song be taken out of Christ's Spiritual and Sacred Word, the Form is Spiritual; and if it be sung with a gracious Heart and Tongue, 'tis doubtless Spiritual Worship and acceptable to God.

I shall conclude this Section of yours with one honest and plain Argument:

That

That Assertion or Notion against Singing the Praises of God, that hath a natural tendency in it to overthrow the practice of all Gospel-Ordinances, as well as singing the Praises of God, is a vile and pernicious Assertion or Notion. But for a Man to assert, the Saints and People of God now in these days, ought not to sing Psalms, Hymns, and Spiritual Songs, because we have not that special or extraordinary Gift of the Spirit to do it, hath a natural tendency in it to overthrow the practice of all Gospel-Ordinances in these days. Ergo. That Assertion is vile and pernicious.

The Major cannot be denied : the Minor I have abundantly proved in this Treatise.

In Sect. 4. You seem to Answer what we say about Singing being a moral Duty. Which you say, *Is the refuge of some who cannot maintain their practice of formal Singing by Gospel-Institution.* Append. pag. 27.

Answ. You mistake ; we need no Gospel-Institution, 'tis as clear a Precept in these Scriptures, *Ephes. 5. 19. Col. 3. 16.* as any we have in the New-Testament. But we say Singing the Praises of God is more than a mere positive Duty.

What you further say under this Head, doth but betray your own Ignorance about moral Precepts, and needs no Answer, I having fully explained it in this Treatise. Is it absurd and irrational for us to make the Moral Law, or Light of Nature, a Rule to exert the Worship

ship of God? see *Append. p. 28.* 'Tis not so much the matter of Moral Duties, as the manner of the performance of them, that renders them Spiritual; and for the more orderly and spiritual performance of such Duties, that are in their own nature Moral, they are brought under Gospel-initiation, as Prayer, Preaching, and Singing the Praises of God are; and therefore all Moral Duties must be discharged by the help of the Spirit, and with Grace in the Heart, if accepted of God.

In pag. 33. of your *Appendix*, you repeat your former Objection against Womens Singing in the Church, because the Apostle saith, *he suffered not a Woman to teach, nor usurp Authority over the Man, but to be in silence.*

“ So that Christ (say you) makes it an usurpation of Authority, for a Woman to teach, or to speak, or any ways to break her Silence in the Church.

“ But then (say you) 'tis objected, These Scriptures that forbid Womens teaching and speaking in the Church, do intend only that they should not be the Mouth of the Church, as in Prayer and Doctrine, &c.

To this Objection against your Exposition of these Scriptures, you give your Answers.

“ 1. That such a sense as this we speak of, is against the Letter of these Texts.

“ 2. By asserting that in Singing together, there is Teaching, Instruction and Admonition, pag. 34.

Ans^w. This kind of arguing against Womens

mens Singing we have all ready fully refuted ; but for the sake of our good Women, and to detect this falsity, I shall add a word or two further in way of Reply. 'Tis a hard case that Women should be debarred to speāk in any sense, or any ways to Break Silence in the Church, as you affirm through a mistake of the Text.

1. For then they must not ask a Friend how he or she doth when in the Congregation.

2. She must not be suffered to be an Evidence in the Church against any Offender, in the case of Discipline.

3. Then she must not ask, where the Text is, if she comes too late, for that is in some sense a speaking and breaking Silence.

4. Nor must she then say *Amen* at the close of Prayer, for that's a breaking Silence.

5. Which is worst of all, she must not in the Church give an account of her Conversion, or declare how the Lord was pleased to work upon her Heart : for I have shewed in that Act there is much instruction, nay, 'tis so full of teaching to others, that what some pious Women have spoke in the Church upon this account, God hath blessed to the Conversion of Sinners, as well as it has refreshed and sweetly comforted divers Believers ; and therefore herein you abuse the sense of the Holy Ghost, and indeed are not, I fear, fit to be a Teacher of others, but to learn in silence your self.

2. The way therefore to understand this as
C well

well as other Scriptures, is to have recourse to the main drift or purport of the Spirit of God therein. And evident it is, the main thing the Apostle drives at in both these places, or doth intend, is this, *viz.* That Women ought not to be allowed to take part in the ordinary Ministrations of preaching the Gospel, or ministerially, or authoritatively to preach the Word: because he that has received a just Call so to do, may and ought to exhort and command in the Name of our Lord Jesus with all Authority, *Tit. 2. 15.* and this Work therefore Women should not take upon them, because they must be in Subjection, and not usurp Authority over the Man. To take the bare letter of the Text, without shewing the scope and drift of the Spirit of God in it, would make sad work, as I might shew from many Scriptures, and has occasioned many abominable Errors, nay Heresies, to abound in the World.

3. As to that teaching which is in Singing, it doth not lie in a Ministerial way, and therefore not intended by the Spirit of God here; Preaching or Teaching is not Singing, nor Singing Preaching or Teaching, though there is a Teaching in it. You must learn better to distinguish between different Duties and Ordinances, before you take upon you to teach others. Read what I have before said, and also what Mr. Cotton, Sidenham, &c. have said, as you will find it repeated in this Treatise, in respect of the Nature of Teaching and Admonition that is in the Ordinance of Sing-

ing,

ing, and you may further see how you miss and abuse these Scriptures: for he or she that reads the Scripture may be said in some sense to teach, there is much teaching in it; yet sure a Woman may be suffered to do this, as a case may present it self, both in the Church, or at home either, in her Husbands presence, and not be deemed to usurp Authority over him: for the Usurpation the Apostle speaks of, respects a Woman's own Husband (if not chiefly) as well as others; and therefore if she must not sing in the Church, so by your Argument she must not sing nor read the Scripture at home in the presence of her Husband, because there is a kind of teaching in both those Duties; and if she should, as you intimate, she would not only break Silence, but usurp Authority over the Man, *i.e.* her Head and Husband, which is forbid. The Lord deliver poor Women, and Men too, from such kind of Doctrine as this.

4. 'Tis evident the Apostle lays no other restraint upon Women than what the Law laid them under, they are *to be silent*, or 'tis not (saith he) *permitted unto them to speak*; but *they are commanded to be under Obedience*, as also saith the Law, 1 Cor. 14. 34. And 'tis as clear, they were always under the Law suffered to sing in the Congregation as well as the Men, therefore it was not such a Speaking or Teaching as is in Singing, that *Paul* intends in those Scriptures.

5. Whereas you affirm, that Women were not admitted to pray nor prophesy in the

Church neither in the Old nor New Testament, is doubleless false, as our late Annotators well observed on *1 Cor. 14. 34.* which is the very Text you mention, take their words ;

" This Rule must not (say they) be restrained
" to ordinary prophesying : for certainly, if
" the Spirit of Prophesy came upon a Woman
" in the Church, she might speak. *Anna*,
" who was a Prophetess in the Temple, *gave*
" *Thanks to the Lord, and spake of him to all*
" *them that looked for the Redemption of Israel* :
" and I cannot tell how *Philip's Daughters*
" prophesied, if they did not speak in the
presence of many. The reason given why
" Women should be silent, is, because they are
" commanded to be in Obedience. A Wo-
" man (say they) might say, *Amen*, to the
" publick Prayers, and also sing with the
" Congregation to the Honour and Glory of
" God, but for her to speak in an ordinary
" course of Prophesy to instruct People, &c.
" she is forbidden. The Apostle, saith a
" Friend (in a Manuscript) doth not pro-
" hibit all manner of speaking, for that is di-
" rectly contrary to *1 Cor. 11. 5, 6.* where
" Women are admitted to pray and prophesy :
" for Prayer, *they may say, Amen* to the pub-
" lick Prayers of the Church : and for Prophesy
" they may sing Psalms, the Apostle using the
" Expression according to the Ideum of the
" Jews, *1 Sam. 19. 20, 21. 1 Sam. 10. 5.* they
" shall prophesy ; and for *they shall prophesy*,
" the *Cald. Paraphras.* reads, *they shall sing*,
" and

“ and thou shalt praise with them. *Vid. Wilson's Dict. Dr. Hammond's Annotat. on 1 Cor. 11. 5.* and so it's used *1 Chron. 25. 1, 2, 3.*

“ The Prohibition, saith he, is not restrained
“ only to Church-Assemblies, but holds good
“ in all places, and at all times, and intends a
“ Subjection of Women to their Husbands, as
“ plainly appears by comparing *1 Cor. 14. 35.*
“ with *1 Tim. 2. 12, 13.* with the occasi-
“ on and scope of the Text; and is of no
“ greater Restraint now, than lay on them un-
“ der the Law, *1 Cor. 14. 34.* where they
“ were permitted to sing.

Object. But say you, If we should say such
a vocal Singing together is for a Teaching, then
where are the Hearers, if all be Teachers? &c.
Appendix, p. 35.

Answ. We have shewed you Singing is a
distinct thing from that which is called Teach-
ing or Preaching, tho in Singing there is a
Teaching, but chiefly we speak to our own
selves, as the Apostle exhorts, in Psalms, &c.
and the matter of the Psalm or Hymn is full of
Teaching and Admonition, yet 'tis the Master
sung which teaches, rather than the Singers may
be said to do it: nor is it any Contradiction to
say when I teach others, yet I am thereby taught
and admonished my self.

So that if it were admitted to be a com-
mon or ordinary Teaching, which must not be
allowed, and all might be said to teach, &c.
yet nevertheless all are Hearers also, and are in
a sweet manner taught, admonished and in-

structed in singing the Word of Christ, in Psalms, Hymns, and spiritual Songs, as elsewhere I have shewed: Nor is it any Contradiction to say, according to the sense of the Apostle, Women must keep silence in the Church, and yet suffer them to sing, &c. no more than it contradicts their Silence, when they speak at other times, which they are allowed to do.

In *Sect. 6.* You speak of those prophetical places of the Psalms, &c. urged by us for Singing under the Gospel-days, where all the Earth is exhorted to sing unto the Lord, *Psal. 96. 1. Psal. 95. 1, 2. Psal. 100. 1, &c.*

1. This you would have refer to the preaching of the Gospel, i.e. as the Apostles found went forth into all the Earth, *Rom. 10. 18.* confounding Preaching and Singing together one time, and Prayer and Singing at another.

2. You would have it chiefly to refer to the seventh thousand Years of the World, or Reign of Christ; hinting in your first Part as if then there shall be a Singing, besides the Essence of it in their Spirits: but if that thousand Years you speak of, shall be before the end of the World, or Gospel-Dispensation, pray where lie those Precepts that will authorize them in those days to sing, and yet do not authorize, or warrant us to sing now? Shall they have a new Bible for those Times? But if the Precepts for Singing then are contained in our holy Scripture, and yet do not belong to us; 'tis good for us to consider, whether other Precepts written

written therein, do not wholly refer to those Times too, nay, all Ordinances, till the Spirit comes down in an extraordinary manner ; and so now we must throw off all Gospel-Administrations, and turn Seekers. I am sorry to see such Stuff as this published to the World. But what I have said or cited from the Writings of other Godly Men, in respect of those Prophetical Psalms, and other places of Scripture that enjoin the Gentile-Churches to sing the Praises of the Lord, I would have you and others consider well of, before you write again.

In *Set. 7.* you heap up a company of confused words to no purpose, about premeditated Matter for Prayer, to oppose premeditated Hymns, &c. *Append.* pag. 38, 39, 40, 41, 42, 43, &c.

Ans^w. 1. The Form of Prayer Christ hath left us, is a Rule for us in Prayer ; and we may premeditate what we intend to lay before the Lord, it appears from thence ; and so is the Word of Christ our general Rule, by which we must premeditate and precompose our Spiritual Hymns and Songs.

2. But Prayer and Singing differ the one from the other ; we may use other words in Prayer than what we premeditated, as the Spirit of God may help us. But we are limited by God's Word to sing *David's Psalms*, or else Hymns and Spiritual Songs, composed out of the Word of God. Now let them be either, they must be so many

ny words and no more, or else none can sing with him that has the Hymn. Now we say, the extraordinary Influences for Singing, Preaching, Interpreting, &c. are gone; therefore every Ordinance must be performed by the ordinary Gifts and Influences of the Spirit, or else we must have none at all.

Was Singing, or any other Ordinance performed in the Gospel-Days by an extraordinary Spirit, not performed then also, and afterwards as well and as acceptable to God by the ordinary Gifts? Shew, if you can, that other Ordinances which had such special Gifts then to attend them as well as Singing, do notwithstanding remain Ordinances, and yet Singing of Psalms and Hymns doth not so continue.

If therefore a Man should premeditate every word of his Sermon by the Assistance of the Spirit, who dares to say he speaks not by the Help of the Holy Ghost, or that his Sermon is not part of Spiritual Worship? 'Tis no matter whether we have our Sermons or our Hymns, mediately or immediately, composed and brought forth, provided they be Spiritual, and done by the help of the Spirit. But to close all, Are not *David's Psalms* part of Spiritual Worship? and are not the Churches exhorted to sing them?

In Sect. 8. *Appendix*, pag. 43, 44, &c. in answer to what we say, That our Psalms and Hymns are Spiritual, though precomposed, you say,

“ 1. That such Forms are not Spiritual Worship, because Singing in the Primitive Gospel-Times, was from the special Gift of the Spirit.

“ 2. Though (say you) the Matter of pre-composed Forms of Singing be Spiritual, yet the Heart must be Spiritual too, or Grace and Melody must be in exercise in performing of them: The Grace of Joy must be raised in the Soul to the height of Melody, and so break forth; Or to that purpose you speak, pag. 44, 45.

Answ. 1. We need no more the special Gift in Singing, to render our Singing Spiritual, than those special Gifts in Preaching to render our Sermons Spiritual.

2. As to have Grace in our Hearts, not only in the Habit, but also in the Exercise in Singing, we acknowledg it is necessary to a right performance of it: And so 'tis in Prayer, Preaching, and all other Spiritual Duties of Religion. And let me tell you, we need no greater assistance of the Spirit in Singing, than in Praying or Rejoicing; therefore what signifies that which you say pag. 45. *Viz.*

“ The least exercise of true Grace in our Hearts in Prayer, gives Essence or Being to
“ Prayer;

“ Prayer ; so the least exercise of gracious me-
“ lodious Joy, gives Essence to inward Sing-
“ ing ? And (say you) as we ought not vocal-
“ ly to pray in the Publick Worship of God in
“ the Church, without a sufficient Gift of the
“ Spirit ; so also we ought not vocally to sing in
“ the Church, unless it be by a sufficient Gift
“ of the Spirit. And seeing we have not such
“ a Gift, we are not capable of vocal Spiritual
“ Singing. And so we must be contented, as
you intimate in pag. 46. with the Essence of it
in our Spirits only.

Answ. By this way of arguing you may lay Godly Christians under Temptations about Prayer, especially in the Church, because they may plead they have not the Gift ; whereas the Grace of Prayer, *viz.* a broken Heart, is that which God chiefly looks at, and so should we too. This makes no more against Singing, than it doth against Praying. And thus I must argue upon you, If I have not the special Gift of Singing, I must content my self with the Essence of it in my Heart, and yet (as I have shewed) the essence of it is not in the Heart as it is in the Voice ; and so since if I have not the special Gift of Prayer, I must be contented with the Essence of Prayer, only Heart-Prayer, and not pray vocally at all.

But you intimate, that none ought to sing but such who are in the full assurance of the Love of God. But you might as well say, none ought to rejoice in the Lord, nor to praise him, but such only, as well as to say what you

you do here against their Singing who want that assurance.

" But you hint, in pag. 46. as if we must be satisfied with your *Essence of Singing*, viz. inward joy in the Heart, till we come to the primitive perfection of *Divine Worship*, &c.

Answ. We doubt not, through Grace, but we are come to such perfection of Divine Worship, as to know what *Gospel-Worship* is, and also that we ought not to neglect one Ordinance more than another; because we are not arrived to the height of Perfection. I am sure the way you would lead poor Souls in, is not to bring them forward towards perfection in Worship, but to keep them back, and hinder them in pressing on to that which some have not yet attained unto.

Moreover, your folly appears too much in calling our Singing, an Irregular way of Worship, unless you had more strength of Argument to convince your Reader what you say is true. May be, if you had Truth on your side, you might have answered like a Man: But I am satisfied, all wise Men will say, there appears nothing less than Argument. In both parts of your Book there are many words indeed, but little else as I can see.

If what I have said have no more strength of Argument and Scripture, and good Sense in it for Singing of *Psalms*, &c. than appears in your Book against it, I do intreat my Reader to reject what I have said, and esteem it as

worth

worth nothing; but if it be otherwise, *viz.* upright, even words of Truth, O then ye Saints receive this Ordinance, and let what I have said by the assistance of God's Spirit, be as Guards, and as Nails fastened by the Master of Assemblies, which are given from one Shepherd, *Prov. 12. 10, 13.*

One word more to those Texts in *Paul's Epistles, Ephes. 5. 19. Col. 3. 16.* where he enjoins those Churches to admonish one another in *Psalms, Hymns, and Spiritual Songs, &c.* Can any Man suppose in these words the Apostle exhorts Ministers to preach, and so sing in Preaching, or to admonish one another to pray, and so to sing in Prayer?

How absurd would it be to affirm either? Why then, say I, he can mean nothing else but this Ordinance of Singing, &c.

Object. But say some, *Did not the Lord's People of Old in their Captivity, say, How can we sing one of the Lord's Songs in a strange Land?* *Psal. 137. 4.*

Ans^w. 1. Under that Dispensation, the Lord's People had a special and peculiar Right to Temporal Blessings; and when they were deprived of them, and in Exile, they might not see they had that cause to sing the Praises of God. But our Promises and Privileges are better and more inward, and Spiritual: And therefore under the Gospel-Days, we find the Saints sung in the midst

midst of their greatest Sufferings ; for as our Sufferings do abound in us, so our Consolation also aboundeth by Christ, 2 Cor. 1. 5.

2. I know not but we nevertheless might see cause to refuse, as they did to sing the Lord's Song, at the taunting and reproachful Requests of an insulting Enemy ; the Lord's People are not to do the Lord's Work at the Devil's Instigation.

3. But blessed be God, we are not in Exile, we are delivered like Men that dreamed ; our Liberty and Mercies are great, if we do not sin them away.

In the last place, consider how acceptable and well-pleasing to God his Praises are in a Song ; read Psal. 69. 30. *I will praise the Name of God with a Song ; and will magnify him with Thanksgiving.* Vers. 31. *This also shall please the Lord better than an Ox or Bullock that bath Horns and Hoofs.*

Two things you may observe from hence.

1. That to sing God's Praises, is acceptable to him.

2. That 'tis no Ceremonial Rite, but in it self a Moral Duty.

Sacrifices appertained to the Ceremonial Law, and though acceptable to God in their Nature and Design, yet Moral Duties have always had the preference. *He hath shewed thee, O Man, what is good, (i. e. that excells, that which God most delights in) to do justly, love Mercy, &c. Mic. 6. 8.* And this of praising God in

in a Song, seems from hence to be a Duty of the same Nature ; 'tis not only acceptable, but very acceptable, it pleases God better than shadowy Ordinances, or the Offering of an Ox or Bullock.

These few things, Brethren, I thought good to add at the Close, that you may stick close to this Heavenly Ordinance, and not be removed by the subtil opposition of any Men whatsoever. Remember there is no Truth of Christ but has met with its Opposers ; but though we can't as yet agree to sing the Praises of God together, yet let us love one another, and let not the practising or non-practising of this Duty (for want of Light) break our Communion one with another, nor make a Breach in our Affections. Let us walk as we have attained ; *If any be otherwise minded, God may reveal it to them*, Phil. 3. 15. Let us live holy Lives ; and not sing God's Praises, and soon forget his Works ; that so though we can't all sing together on Earth, yet may so walk to the Praise of his Glory, that we may sing his Praises together in Heaven.

F I N I S.

Some Reflections on Mr. Marlow's
undue Citations of several Learned
Men; shewing the genuine and proper
Signification of the word Hymnos.

By another Hand.

THE Foundation of Singing Psalms, Hymns, and Spiritual Songs in the Publick Assembly of the Saints, is too firmly laid in Scripture, and in the Judgment and Practice of Christians in general, to be shaken by the New Notions of some few amongst us, whom I hope the Lord in his time will lead into the knowledge of this Truth, and make them sensible of their injurious Attempts to overthrow and remove it, particularly Mr. *Marlow* in his late Book and Appendix, which are answered in the preceding Tract; and no more is intended in these few Pages, but some short Remarks on the two first Sections of the Appendix. In the first whereof he would not have Praising God, confined to Songs of Praise, or Vocal and Melodious Singing. For my part I know not where he will find an Antagonist in this Point; for without Controversy it will be generally granted, that all Creatures, according to their Natures and Capacities, are obliged to praise their great and bountiful Creatour; and the allowance

ance hereof doth not in the least injure the Duty, which he strenuously pleads against.

As for his long Citation out of the Learned Dr. Owen on *Heb. 2. 12.* to me seems very little for his purpose, for the Doctor, after he had made some Reflections on the Translation of the former part of the Verse, saith, in the rest of the words, *viz.* “*ἐν μέσῳ ἐκκλησίας*” “*ὑμῶν σε*, i. e. in the midst of the Church “*I will sing Praise unto thee*: the Original “*Heb. Psal. 22. 24.* is expressly render'd; for “*though לְהַ be render'd simply to Praise*, “*yet its most frequent use, when it respects* “*God as its Object, is to praise by Hymns* “*or Psalms, as the Apostle here ὑμῶν σε*, “*sibi hymnos canam, I will sing Hymnes unto* “*thee*; or, *te hymnis celebrabo*, I will praise “*thee with Hymns*; which was the principal “*way of setting forth God's Praise under the* “*Old Testament.* Here the Doctor shews the genuine and proper signification of the word *ὑμέων*; and although the Doctor in his Exposition of this place, extends the sense of the word to its utmost latitude, that it might include all ways whereby our blessed Mediator was to Praise the Father: yet certainly he never intended to exclude that particular way principally pointed at both in the Hebrew and Greek word, which we find in the evangelical History so directly and expressly accomplished, *Mat. 26. 30. Mark 14. 26.* as were also all other things prophesied concerning him; yet I grant that the Prophecy had not its full and compleat

omplete accomplishment therein ; for the Design of Christ in the whole Administration of his Mediatorial Kingdom, is to set forth the Praise and Glory of his Father ; and every Member of his Mystical Body should concur with him in this Work, in all the Modes wherein it can possibly be performed ; because God is to be served with all our strength and might.

Moreover, it is evident that the Doctor never intended to undermine or overthrow the Duty of Singing ; for herein he would have opposed his own Judgment, which he hath published to the World in the account he gives of the several parts of Gospel-Worship, where he makes Singing one, though he terms it a fond Imagination for any to think that God cannot be praised in the Church without it ; and I doubt not but that all sober Christians agree with the Doctor therein.

I shall now pass to the second Section, and consider some parts of it, which I was desired to take notice of. Mr. Marlow begins with the word ψαυθ, which, whatever he pretends concerning the generality of its signification, most properly denotes a Song of Praise ; And what he cites out of the Learned *Ainsworth* on *Psal. 3.* to favour his Purpose, will not serve it at all ; for he there intends nothing less than a Song of Praise, which is fitly composed to be sung, as will appear to any one who considers the whole Paragraph without Prejudice ; and this import of the word is agreeable to the com-

mon sense of Learned Men, notwithstanding what is cited to the contrary. His first Citation is out of *Constantin's Lexicon*, whence he tells us that *Hymenæus* is a Nuptial Song. And what if it be, it is altogether impertinent in the present Enquiry ; for this is a word of another Family, and descends from $\upsilon\mu\pi\pi$, a word well known amongst Learned Anatomists. And if he consults any of them, he may soon know the full meaning of it, and also the reason why *Hymenæus* is used for a Nuptial Song. This word being thus dismisse, as foreign to our present Purpose ; we may consider $\upsilon\mu\pi\pi\Theta$ and $\upsilon\mu\pi\pi\omega$, which according to *Constantine*, as cited by him, primarily and chiefly signify an Hymn or Copy of Verses, made to Praise, and to sing such an Hymn or Verse. And as for the latter word, he says also, it is used for saying or pronouncing such an Hymn ; and the reason may be, because saying or pronouncing is necessarily included in Singing : for Singing is but a particular Mode of saying or pronouncing. And if it was not thus, I might say it is the common fate of all Words to be stretched beyond their prime and most proper Signification ; and who can help it, seeing that the Wit and Fancy of Men, are such luxuriant things, that will make bold sometimes, not only with Words, but Persons too. The Object of an Hymn, and Hymning, according to their usage in prophane Authors, hath been extended, with the like liberty, both to Men and Things, though the primary Object was their Gods.

Now

Now I shall pass by two or three lines of unintelligible stuff, Viz. *Hymno, etiam Kateuphemismon pro conqueror*, i. e. *hymno*; also *Kateu-remismon* is put for *Conqueror*, to complain, Only with this Caution to the Author, that when he makes his next Essay to shew his Scholarship in Print, he would take better care, lest he meet with a more severe Observator. As to what he further saith of the use of the word $\mu\nu\acute{e}\omega$, to reproach, to accuse, to complain, &c. readily allow; but then he must take notice that all this was done in Verse, composed and sung to these ends; and the use of the word to these ends, doth not at all prejudice its primary signification, which is to Praise with Songs. And whatever the quick-sighted Author thinks he sees in *Constantine* or *Sympson* concerning its signifying simply to Praise, for my part I can see no such thing, either in them or other Authors, which I shall now inspect. $\mu\nu\acute{e}\omega$ is render'd by *Scapula, Carmine celebro*, I praise in Verse, *Hymnis decanto*, I sing in Hymns, and $\mu\nu\acute{e}\omega\varsigma$ *celebratio que fit hymnis vel carmine*, i. e. praising by Hymns or Verse; *decantatio laudum*, a singing of Praises, *Greg. Naz.* $\mu\nu\acute{e}\omega$ is render'd by *Scap. Hymnus, Carmen*, i. e. Hymn or Verse, and sometimes peculiarly signifies *carmen in honorem Dei*, Verse composed for the honour of God. Thus we find $\mu\nu\acute{e}\omega\varsigma$ *eis Απόλλωνα*. i. e. a Hymn to the Praise of *Apollo*. *Hymnus est cantilena continens laudem Dei*, i. e. an Hymn is a Song containing the Praise of God. *Minsh.* The same

Author derives it from $\ddot{\sigma}\delta\omega$, which *Hesych* varies, by $\ddot{\alpha}\delta\omega$, which properly signifies to sing
Vid. *Mart. Lex & Gl. Cyril. Isid. lib. 6. 19.*

Now I shall enquire into the usage of this Word in the holy Scripture, and shall follow his Method therein.

The first Instance which he gives as serviceable to his Design is, *Psal. 78. 63.* where he supposes the LXXII Translators were not acquainted with $\dot{\nu}\mu\nu\sigma$, as a Song of Praise, or Marriage-Song, which is more than he can tell; for it is very probable they mistook the Radix \mathbb{L} חָרַג, he grieved, or rather \mathbb{L} חָלַג, he lamented, for \mathbb{L} חָלָל and so translated \mathbb{L} אַ הַוְלָלָר $\dot{\nu}\mu\nu\sigma$ ἐπέμβασιν, did not lament. Of this you see more in *Musc.* on the place. But such as took the Radix \mathbb{L} חָלָל, have translated the words otherwise, as *Fun.* and *Trem.* *Non Epithalamio* celebrate sunt, i. e. were not honoured with a Wedding-Song; and to this sense the words are render'd in six or seven Translations more. Here the Antecedent is put for the Consequent; viz. Praising or honouring with a Nuptial-Song, for Marriage it self. Hence appears the Unskilfulness of this Author, and his Ignorance in imposing upon his Reader.

Next he comes to Mr. *L.* in his *Critica Sacra*, where you will find Mr. *L.* giving this sense of the word $\dot{\nu}\mu\nu\sigma$, that it is *carnem sed peculiariter in honorem Dei*, i. e. Verse, but peculiarly designed for the Honour of God. This is agreeable to what was said before from other Authors. And further to confirm this sense of

the

the word, I might here add, *Zanch. Daven. Beza, &c.* Then he proceeds to the word ὑμέων, which he renders *Hymnum cano*, I sing an Hymn; this word is used *Mat. 26. 30. Mark 14. 26. Acts 16. 25. Heb. 2. 12.* and in all these places is rendered by *Beza* (who was eminently skilled in the Greek Tongue) after the same manner, and on *Mat. 26. 30.* he commends *Erasmus* for correcting the vulgar Latin, in changing *dicto Hymno*, the Hymn being said, to *cum cecinissent Hymnum*, i. e. when they had sung an Hymn. On *ver. 20.* he gives an account out of *Josephus* of the Jews manner in eating the Passeeover, and closing it with an Hymn, consisting of *Psalm 113.* and the five immediately following, which the Jews call their *Magnum Hallelujah*, their great Song of Praise to God; and it is the Opinion of many Learned Men, that Christ sang this with his Disciples, tho *Grotius* thinks that Christ made another on that occasion. Now as to the three Authors Mr. *M.* mentions out of Mr. *L.* who differ in their version of these words, we may justly suppose that by Praises, they mean Praises in Verse, and by saying Praises, they mean such a saying as was accompanied with singing, otherwise their rendering may be censured as improper.

Now Mr. *M.* proceeds to אורה Isa. 25. 1. which is derived of דָרַת, and in the Conjugation *Hiphil*, signifies *bath praised, or confessed*; and, as it is in other words, the sense must be governed by the Context; and so in this

this place the word אָזֶן tho render'd by *Arrianus Montanus*, I will confess, yet if he doth not mean such a Confession as was to be made by singing the Song of Praise to God, for his manifold Benefits bestowed upon his Church, his Version is not so agreeable to the Context, as that of the Septuagint, who render it ὑμνίσω, I will sing Praise; and the like may be said of his Version, *Isa. 12. 4.*

What is said in the third Paragraph, and beginning of the fourth, concerning the rendring those words before mentioned, and some others, is of little importance in clearing the present Controversy, seeing it is granted already that God may be praised without Singing, tho Singing is a principal way of setting forth the Praise of God, as Dr. *Owen* saith. And certainly that which is the principal way of praising God, ought not to be excluded by Christians; neither can we think that these Translators had any design to do it, seeing they use such words as include this as well as other ways of praising God. And whereas Mr. *M.* thinks he hath got clear and undeniable Evidence for his simple praising God only, he hath got none at all, unless *three* be not contained in the number *four*, because *one* is. *Solomon* saith, *The wringing of the Nose brings forth Blood*; and straining the words of these Translators, may bring forth a sense which they never intended. I see no such restrictive terms used by them, which may reasonably be thought to restrain the Duty of Praising God to the particular mode of this

Author ; but if they did intend it, I could (if the Bounds of my Paper would admit it) produce six or seven Translators who are generally esteemed by learned Men very accurate, who have render'd the words for that way of praising God which is pleaded for in the foregoing Treatise.

The Author which Mr. *M.* cites out of *Marlorate* on *Mat. 26. 30.* pretends it is uncertain with what words they praised God ; that is, whether it was with the common Pasleover-Hymn, or some other of Christ's own, which might be more suitable to the occasion ; and whether they sang this Praise, or spake it simply, the following words of the Author not being well render'd by Mr. *Tymme*, I shall set down, they are these, *Græcum verbum laudem quidem, maxime quæ Deo debetur, includit ; non autem necessario evincit, quod cecinerint*, i. e. the Greek word indeed includes Praise, chiefly that which is due to God. But undoubtedly it doth evince, that they sang, 1. From the genuine Signification of the Original Word. And, 2. From the current of Learned Men who go this way.

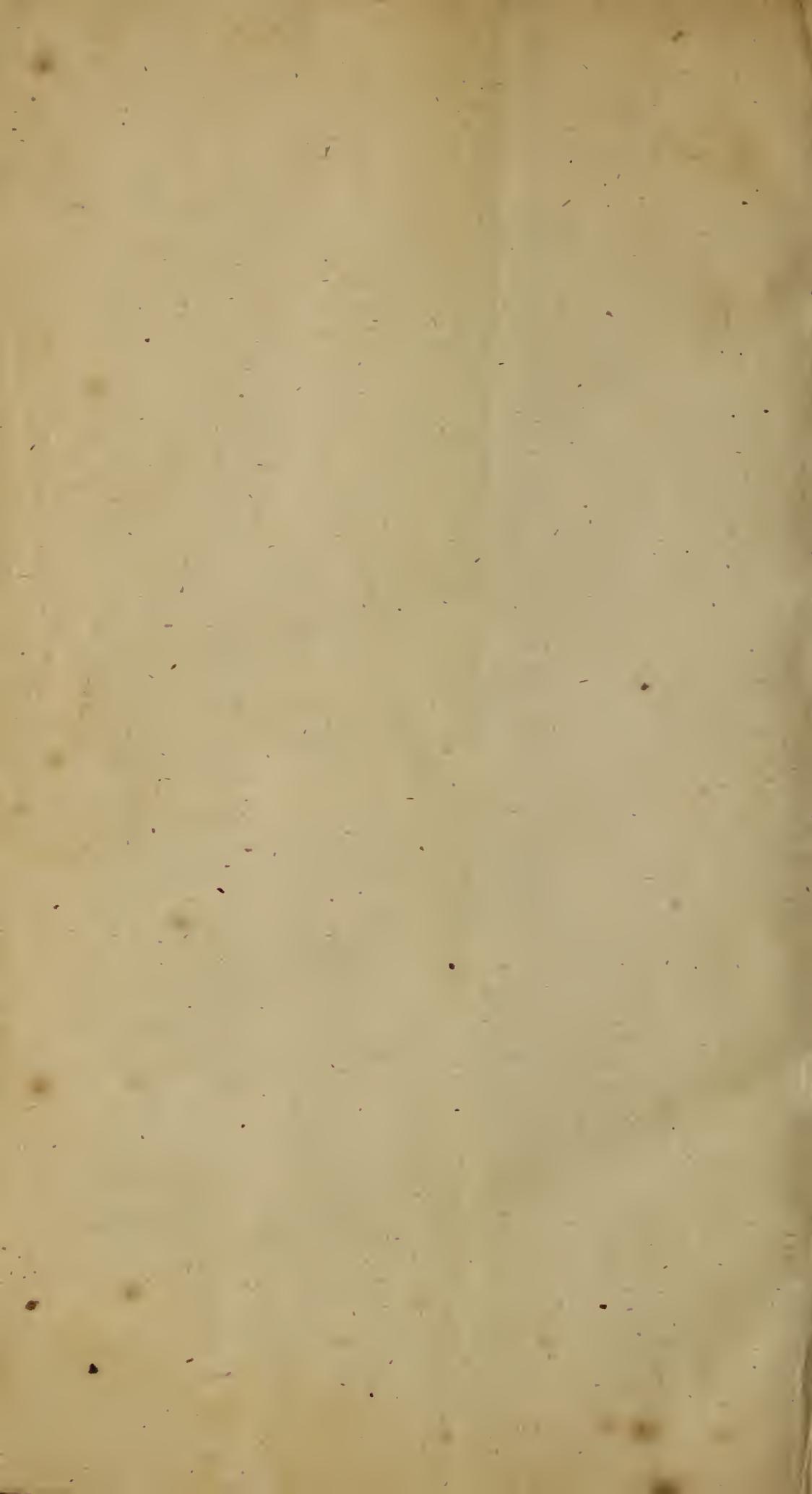
To conclude ; I sincerely desire that the Lord would make this Friend sensible of the Evil and Vanity of this Attempt, to remove out of the Church this part of Religious Worship, which hath been kept up so many Ages, both under the Law, and under the Gospel.

F I N I S.

ADVERTISEMENT.

There is in the Press, and will be published next Week, a Treatise Intituled, Spiritual Melody, containing some hundred of Sacred Scripture-Hymns, chiefly on Metaphorical Scriptures, as they lie in a Book Intituled, Τροπολογία, A Key to open Scripture Metaphors, (formerly published by this Author, with many others on several Occasions) as they have been sung in divers Congregations. Composed and now published by B. Keach, at the earnest Request and Desire of several Christian Friends. Printed for J. Hancock, and to be sold at his Shop in Castle-Alley, on the West side of the Royal Exchange in Cornhil.

There is almost ready for the Press, an Exposition on all the Parables, and express Similitudes in the Four Evangelists. It will be above one hundred Sheets: The PROPOSALS whereof, with a Specimen, which will contain two Sermons, (an Exemplar of the whole Work) will be on the Parabolical Saying of our Saviour in Mat. 12. 43. When the unclean Spirit is gone out of a Man, &c. Written by the fore-said Author; and will (God willing) be published in a very short time.



of it as a divine institution in the public worship of the Church, to whose members it should be confined. At the First General Assembly of Particular Baptists in 1689 Keach challenged that body to debate the matter. The debate seems to have been entered upon but not concluded, the Assembly thinking "it not convenient to spend much time that way".⁵¹

The controversy thus opened continued for several years. Keach responded to Marlow in his *The Breach Repaired in God's Worship or, Singing of Psalms, Hymns, and Spiritual Songs, proved to be an Holy Ordinance of Jesus Christ*

⁵⁰ p. viii.

⁵¹ Goadby, *op. cit.*, p. 332.

(London 1691), a treatise of 192 pages with an appendix against Marlow covering 50 more. Marlow replied in

